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THE BIBLE FOR HOME AND SCHOOL

SHAILER MATHEWS, GENERAL EDITOR

PROFESSOR OF HISTORICAL AND COMPARATIVE THEOLOGY
THE UNIVERSITY OF CHICAGO

ACTS

GEORGE HOLLEY GILBERT

THE BIBLE FOR HOME AND SCHOOL
SHAILER MATHEWS, GENERAL EDITOR

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THE BIBLE FOR HOME AND SCHOOL

ACTS

THE SECOND VOLUME OF LUKE'S WORK
ON THE
BEGINNINGS OF CHRISTIANITY
WITH INTERPRETATIVE COMMENT

BY

GEORGE HOLLEY GILBERT, PH.D., D.D.

■

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GENERAL INTRODUCTION

THE BIBLE FOR HOME AND SCHOOL is intended to place the results of the best modern biblical scholarship at the disposal of the general reader. It does not seek to duplicate other commentaries to which the student must turn. Its chief characteristics are (*a*) its rigid exclusion of all *processes*, both critical and exegetical, from its notes; (*b*) its presupposition and its use of the assured results of historical investigation and criticism wherever such results throw light on the biblical text; (*c*) its running analysis both in text and comment; (*d*) its brief explanatory notes adapted to the rapid reader; (*e*) its thorough but brief Introductions; (*f*) its use of the Revised Version of 1881, supplemented with all important renderings in other versions.

Biblical science has progressed rapidly during the past few years, but the reader still lacks a brief, comprehensive commentary that shall extend to him in usable form material now at the disposition of the student. It is hoped that in this series the needs of intelligent Sunday School teachers have been met, as well as those of clergymen and lay readers, and that in scope, purpose, and loyalty to the Scriptures as a foundation of Christian thought and life, its volumes will stimulate the intelligent use of the Bible in the home and the school.

SHAILER MATHEWS.

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ACTS
By GEORGE HOLLEY GILBERT

INTRODUCTION

I. THE BOOK IN ITSELF

THE writer of this book regarded it as belonging to the same literary class with an earlier production (the third Gospel), dedicated to the same person, and he referred to it as a ‘narrative,’—the designation frequently given by Herodotus to his historical work. The simpler of the two best-authenticated Greek titles of the book, viz. ‘Acts’ (not *The Acts*, as though recording all of them), whether given to it by the author, or, as was doubtless the case, given by some one else, is altogether fitting, for the narrative is indeed a succession of worthy acts, a story of some of the heroic deeds of the first Christian generation. It does not profess to be a complete history of that generation, or even of the two men who are most prominent in its pages. It leaves broad spaces in the career of Peter and Paul untouched. As little does it seek to give a detailed account of the rise or the organization and life of any one of the great churches to which it refers, as those at Jerusalem, Antioch, Ephesus, Corinth, and Rome.

Though the longest of the New Testament writings, Acts is exceedingly brief when one has regard to the extent and the importance of the material with which it deals. Within the compass of about eighty pages, ordinary octavo, or forty pages of one of our current magazines,¹ it gives a sketch of the progress of Christianity from its rise in Jerusalem shortly after the death of Jesus until it was firmly established in the world’s metropolis some thirty years later. This sketch includes the most critical moments in the early history of the new religion, and in its unfolding we are

¹ *Acts* has about 25,000 words, approximately the same as the first five books of Vergil. According to Graux *Acts* contains 94,000 letters, and Luke’s Gospel 97,114.

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brought into personal contact with the leading men of the Church and of Judaism, also with those of the Roman State who promoted or hindered the development of Christianity. Of Peter we have eighteen speeches (if we count those which have as few as two verses), and of Paul thirty, delivered in the most widely diverse situations. There are four utterances of the apostles as a whole, there are living portraits of the first martyr and the first evangelist, and a letter from the mother church regarding the first subject of serious controversy between Christians. Among the representatives of Judaism we meet Gamaliel the most distinguished rabbi of the day, Herod Agrippa I, and Agrippa II with his two sisters Bernice and Drusilla; we meet also two high-priests together with various rulers and officers of the temple, as well as the rank and file of the people. Of the Græco-Roman world that came into contact with the new faith either officially or in the way of personal interest we are made acquainted, among others, with two centurions, with the prætors of Philippi, the proconsul of Achaia, the town-clerk of Ephesus, the captain of the Antonia garrison, with two successive governors of the province of Judea, with two Roman emperors, with Stoic and Epicurean philosophers, with magicians of Samaria, Cyprus, and Ephesus, with the barbarians of Lycaonia and Malta.

In this sketch of the early history of Christianity, which consists of nine hundred and eighty-seven verses, no less than three hundred and sixty-nine verses are ostensibly quotations from living persons, this count not including quotations of less than two verses in extent. If we regard even shorter quotations, we find that the pages of Acts introduce twenty-six speakers, and twelve more or less indefinite groups, of which three are Christian and nine non-Christian. These figures do not cover the utterances of angels or of others who speak in visions and dreams, neither do they include certain quite unimportant speakers like Sapphira.

Thus it appears that our book of *Deeds* is in point of

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variety and dramatic interest akin to the writings of Herodotus, while in the importance of its material for our knowledge of the rise of Christianity, if that material is found trustworthy, it is second only to the synoptic Gospels.

As to the structure of Acts little need be said. It is an unbroken story from beginning to end. It is not divided into four parts, or three, or two. It is not divided on a national, geographical, or apostolic basis. It does not treat first of Christianity among the Jews and then among the Gentiles : both spheres are more or less constantly blended. It does not treat of the spread of Christianity as originating in Jerusalem, mediated through Antioch, and extended to Rome, as though the author consciously ordered and arranged his materials according to these three points. The part which Jerusalem plays cannot be assigned to any particular section of the book. Its influence extends from the first page to the last. Again, the words ascribed to Jesus in 1:8 cannot be regarded as suggesting the author's definite outline for his book. For though he begins with the work in Jerusalem, he nowhere speaks of the evangelization of Judea. Peter's tour to Lydda and Joppa was pastoral in its nature, not a tour of evangelization. Moreover, if Jesus can be supposed to have marked out for his disciples the geographical order of their work,—which seems altogether improbable,—still it is not likely that he would have mentioned Judea and have omitted Galilee, as is done in 1:8. Finally, though Acts is, roughly speaking, divided into two parts, the first being given to Peter and the second to Paul, there is no reason to suppose that the author was consciously influenced by such a principle of division. Peter is prominent in the first chapters of Acts because his chief work preceded Paul's in time, but the activity of both apostles overlaps in the central part of the book.

The aim of the author in this book of *Deeds* is stated by him at the beginning of the first volume of his work, where, in the dedication to Theophilus, he says : "that thou mightest know the certainty concerning the things wherein thou

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wast instructed." This was the purpose of both volumes of his history. He wished to acquaint Theophilus with what Jesus did and taught, and also with that which the Spirit of God wrought through those who, in the name of Jesus, preached his gospel and extended his kingdom. This aim, as far as Acts is concerned, was accomplished by telling the story of the early church in Jerusalem from Pentecost to the first great persecution, and then by the story of the Gentile church as far as that was bound up with the labors of Paul from his first Christian sermon in Damascus until the end of his two years' imprisonment in Rome. In the first part of the story the hostility of Judaism toward Christianity is prominent, while in the second part no less prominence is given to the fact that the Roman authorities found no cause of death in the leader of the Christian movement.

For practical purposes the story of Acts may be analyzed as follows :

1. The Church in Jerusalem (1 : 1-8 : 3).
2. Beginnings of the World-wide Mission (8 : 4-12 : 25).
3. The Church established in Asia Minor and Europe (13 : 1-20 : 3).
4. Paul in bonds : Jerusalem, Cæsarea, Rome (20 : 4-28 : 31).
 1. The Church in Jerusalem.
 - 1 : 1-14. Introduction.
 - 1 : 15-26. The appointment of Matthias.
 - 2 : 1-41. Pentecost.
 - 2 : 42-47. Internal state of the earliest Christian community.
 - 3 : 1-26. Peter's first sign and the address it occasioned.
 - 4 : 1-31. Arrest and release of the apostles.
 - 4 : 32-37. Fellowship among the early Christians.
 - 5 : 1-11. Ananias and Sapphira.
 - 5 : 12-16. Signs of the apostles; growth of the Christian community.

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- 5 : 17-42. Arrest, punishment, and release of the apostles.
- 6 : 1-7. The Seven.
- 6 : 8-15. Stephen's work and the opposition it aroused.
- 7 : 1-53. Stephen's defence.
- 7 : 54-8 : 1a. Stephen's martyrdom.
2. Beginnings of the World-wide Mission.
- 8 : 1b-3. The great persecution.
- 8 : 4-25. Philip and the Samaritan work.
- 8 : 26-40. Philip and the Ethiopian.
- 9 : 1-19a. The conversion of Paul.
- 9 : 19b-25. Paul in Damascus.
- 9 : 26-31. Paul's return to Jerusalem and departure to Tarsus.
- 9 : 32-43. Peter in Lydda and Joppa.
10. The conversion of Cornelius.
- 11 : 1-18. Peter's defence of his Cæsarean mission.
- 11 : 19-26. Founding of the Church at Antioch.
- 11 : 27-30. Mission of Barnabas and Paul to Jerusalem.
- 12 : 1-19. Persecution of Christians by Herod.
- 12 : 20-24. Herod's death.
- 12 : 25. Return of Barnabas and Paul to Antioch.
3. The Church established in Asia Minor and Europe.
- 13 : 1-3. Barnabas and Paul set apart for the Gentile mission.
- 13 : 4-12. The work in Cyprus.
- 13 : 13-52. The work in Antioch of Pisidia.
- 14 : 1-6a. The work in Iconium.
- 14 : 6b-21a. The work in Lystra and Derbe.
- 14 : 21b-28. The return of Paul and Barnabas to Antioch.
- 15 : 40-16 : 5. Paul revisits his churches in Syria, Cilicia, and central Asia Minor.

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| 16:6-10. | Paul seeks new fields. |
| 16:11-40. | The work in Philippi. |
| 17:1-9. | The work in Thessalonica. |
| 17:10-14. | The work in Berea. |
| 17:15-34. | Paul in Athens. |
| 18:1-18a. | The work in Corinth. |
| 18:18b-22. | From Corinth to Antioch. |
| 18:23. | Paul revisits the churches of central Asia
Minor on his way to Ephesus. |
| 18:24-28. | Forerunners of Paul in Ephesus. |
| 19:1-41. | The work in Ephesus. |
| 20:1-3. | The European churches revisited. |

4. Paul in bonds: Jerusalem, Cæsarea, Rome.
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| 20:4-21:16. | The journey from Corinth to Jerusalem. |
| 21:17-26. | Circumstances which led to Paul's arrest. |
| 21:27-40. | Assaulted by the Jews, taken into custody
by the Romans. |
| 22:1-21. | Paul's address from the castle stairs. |
| 22:22-29. | Paul in the Antonia barracks. |
| 22:30-23:11. | Paul before the Sanhedrin. |
| 23:12-35. | Paul sent to Cæsarea. |
| 24:1-21. | The hearing before Felix. |
| 24:22-27. | Paul a prisoner in Cæsarea. |
| 25:1-12. | The hearing before Festus and the appeal
to Caesar. |
| 25:13-27. | Introductory to the defence before Agrippa. |
| 26. | Paul before Agrippa. |
| 27:1-28:16. | The journey from Cæsarea to Rome. |
| 28:17-31. | Paul in Rome. |

II. AUTHOR AND DATE OF COMPOSITION

Here we have to do with probabilities, not with certainties. *Acts* is an anonymous production, and no writing mentions Luke as its author until we reach the

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Muratorian Canon, about 175 A.D. Yet the probabilities in this case are of no ordinary sort, and are worthy of careful study.

The tradition of the Roman church which we have in the Muratorian Canon, that Luke was the author of Acts, is supported by the following argument. Embedded in Acts, beginning at 16:10, there are, as commonly counted, four passages which appear to have been taken from some one's *diary*. These passages are in the first person plural, and this plural includes Paul except in 20:13-14, where the anonymous diarist went by ship while Paul went by land. The diarial character of these sections of Acts is clearly stamped upon them. They give minute details of place, time, and direction. Thus, e.g., they contain some twenty-four geographical terms, chiefly names of towns, that are not found elsewhere in the New Testament, and they note, as a rule, the length of the journey from one place to another, with details regarding the winds and the length of the various stops. They are marked also by other touches which, though natural for a diarist, are of no special significance for the historian of the early Church. Thus we read that the travellers having set out from Troas made a 'straight course' to Samothrace (16:11); that on the return journey they were five days from Philippi to Troas (20:6); that they changed ships at Patara (21:1-2); and that, on the voyage to Rome, they sailed under the lee of Cyprus because of contrary winds (27:4). These and a multitude of similar items indicate plainly that we have to do here with quotations from the journal of some companion of Paul, a fact that gives to these sections of Acts an altogether unique value among the sources of the New Testament.

It is not quite clear how much of our text is to be regarded as taken from this diary. Chapter 16:10-18 is in the first person. It describes the journey from Troas to Philippi, and the work at the latter place as far as the arrest of Paul. But verses 19-40, which concern other events in Philippi, though written in the third person, may well have

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been a part of the diary. The unknown writer was there on the ground, and this part of the chapter contains many minute details, as we should expect if it was written by the author of verses 10-18. But when Paul left Philippi, the unknown author of the diary appears to have remained behind. Some five or six years later, when Paul again passed through Philippi on his way to Jerusalem with the contributions of the Gentile churches, he was joined at this place once more by the diarist. The narrative resumes the first person at 20 : 5 and continues thus through 20 : 15. But it is impossible to separate verse 16 of this chapter from the preceding verse, and no reason is apparent why verses 17, 36-38 should be denied to the diarist. The first person does not appear simply because the actions described concerned no one but Paul. As for the speech of Paul to the Ephesian elders, the diary may have had notes of it on which our text is based. If it was like Paul to desire to see the old friends in Ephesus again, it was like him also to speak to them as he is here represented to have done. The speech is permeated with his spirit. Verse 25, which declares that his friends will see him no more and which has sometimes been regarded as showing the late origin of the speech, is nothing more than a natural inference from the facts mentioned in verse 23, and the prophetic words of verse 29 had ample basis in the long and bitter experience of the apostle. With chapter 21, where the journey is resumed, the first person reappears in the narrative and continues through verse 18. But if the diarist went in with Paul to James, as this verse records, it would be singular if he had nothing to say concerning what transpired at the meeting. Moreover the events of the next seven days (21 : 27-40; 22 : 22-29; 22 : 30-23 : 10; 23 : 11-25, 31-35) are recorded with the vividness of first-hand knowledge, and we know of no one to whom these passages can be more appropriately ascribed than to the diarist. In like manner the incidents belonging to the two years spent in Cæsarea (c. 24-26), where, according to 27 : 1, the diarist was at the end of that

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time, should be regarded as a part of his narrative. He was with Paul at the time of his arrest, with him also when he set out from Cæsarea for Rome, and there is no evidence whatever that he was *not* with him or near him during the interval between these events. He did not make the journey with him from Jerusalem to Cæsarea (23 : 31–33), for in that case he would have used the first person plural as elsewhere in the accounts of his travels with Paul, but he appears to have followed him within five days (24 : 1). The events of Paul's Cæsarean imprisonment and trials are described with the circumstantiality of an eye-witness (see, e.g., 24 : 10; 25 : 7, 12; 26 : 1, 24, 29), but as the eye-witness was neither imprisoned nor on trial with Paul, he had no occasion to write in the first person.

It appears, then, that we have good reason to include in the diary not only the four passages that are in the first person, but also the intervening sections concerning events at Miletus, Jerusalem, and Cæsarea, though the speeches of these sections may have assumed their present form later than the composition of the diary.

Now in our search after the author of Acts we have to inquire who wrote this oldest Christian diary which is embedded in Acts. Plainly it was some companion of Paul who was with him on the second missionary journey from Troas to Philippi; who rejoined him at this place on the journey from Corinth to Jerusalem; and who made with him the voyage from Cæsarea to Rome. Silas and Timothy were with Paul on the second missionary journey (15 : 40; 16 : 3), but neither of them stopped at Philippi (17 : 10, 15), and Timothy at least did not rejoin Paul there on his way to Jerusalem (20 : 4). Moreover, since Silas journeyed with Paul from Antioch, we should expect his diary, had he kept one, to have begun there and not first at Troas. He is also excluded from consideration by the fact that Paul's letters nowhere mention him as having been at Rome. No other name is suggested by Acts which can be thought of as possibly that of the author of the diary.

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We turn then to the letters which Paul wrote while a prisoner at Rome. As the diarist went with him to the western metropolis and was therefore, presumably, one of his most devoted friends and helpers, it is natural to expect that his name may be found in the apostle's letters. Now both Colossians and Philemon mention the Macedonian Aristarchus, who, we know from Acts 27:2, went with Paul from Cæsarea to Rome; but this same verse in Acts distinguishes Aristarchus from the diarist. Of the others who are mentioned in the Roman letters, Timothy has already been considered. Tychicus the 'beloved brother' (Col. 4:7) appears to have been a fruit of Paul's missionary work in Ephesus (Acts 20:4), and therefore cannot have been with him on the second missionary journey. Mark was with Paul in Rome (Col. 4:10; Phile. 24), but not with him on the second missionary journey (Acts 15:39), and for this reason if for no other must be left out of consideration. Epaphras was a Colossian (Col. 4:12), and as Paul did not labor in the vicinity of Colossæ until the third missionary journey, there is no ground for thinking that Epaphras can have been with him on the second journey. Demas is excluded by 2 Tim. 4:10 (Col. 4:14; Phile. 24). Of Jesus who bore the Roman surname Justus we know only that he was a Jewish fellow-worker of the apostle (Col. 4:11). The only remaining person who was with Paul in Rome was Luke the 'beloved physician' (Col. 4:12). Justus was a Jew, Luke a Greek (Col. 4:11, 14). But the diary was obviously composed by one who knew Greek thoroughly, even such unusual and technical terms as abound in the narrative of Paul's voyage to Rome. This fact alone forbids an instant's hesitation between the claims of Justus and Luke.

We are next confronted by the question whether the diarist was also the author of the larger work in which his diary is embedded. It has been urged against this identification that, while the diarist had accurate knowledge and wrote with clearness, other portions of Acts betray the igno-

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rance of their author and are sometimes obscure. This claim, whether well founded or not, may be conceded without disadvantage to the view that both writings had one author. No one can write of what transpired forty or fifty years ago, of which the information must be gleaned from written sources or from living witnesses, as one writes of what is being experienced from day to day. In the former case one cannot separate absolutely between facts and the interpretation of facts. The diarist does not suggest that he possessed first-hand knowledge of any events in the history of Christianity prior to his journeying with Paul from Troas to Philippi. It is not to be wondered at if he was imperfectly acquainted with some matters of early Christian history, or even with some points in Paul's own career. He was not with Paul when he wrote to the Galatians or to the Corinthians, and since he was never in Corinth or in Galatia, as far as we know, it would not be at all remarkable if he never saw these letters. But, on the other hand, we should expect him to have seen the letter to the Romans when he was in Rome, and it is worthy of notice that there is close agreement between Acts and Romans as touching Paul's work and plans. Here, then, where it is reasonable to expect that the author of the diary would be acquainted with Paul's writings, there is no occasion to charge him with ignorance.

Further, we must beware of thinking the author of Acts guilty of carelessness or of partiality merely because he does not always tell what *we* regard as important to be known. His conception of what was important for his purpose may well have differed somewhat from ours. Again, it would not necessarily be unfavorable to the view that the diarist and the author of Acts were the same person if it could be shown that the author of Acts sometimes idealized characters and events of the early days of the church. The tendency to idealize the past, and especially a great past and great characters, is everywhere traceable in history. Why should the author of Acts be an exception? It ought

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not to be surprising even if he were found to idealize the hero of his diary,—on the assumption that Acts was not published until some twenty or thirty years after that hero's death.

Turning again to the question whether the diarist was also the author of Acts, we cannot deny great weight to the following evidence in the affirmative. In the first place, identity of authorship affords the most natural explanation of the retention of the first person in the so-called 'we-passages.' If the author of Acts, when he reached 16 : 10, could begin to quote from his own journal, he would most certainly write in the first person. And no other really plausible explanation of the 'we' has been offered. Again, the literary similarity between the diary and the remainder of Acts furnishes a valid argument for identity of authorship. This is best illustrated by the characteristic vocabulary of the two parts.

There are four hundred and seventy-eight words peculiar to Acts. Now an examination of the diary shows that *these peculiar words are distributed through it about as they are through the rest of Acts*. If the account of the shipwreck be excluded, the diary should have twenty-six peculiar words in proportion to its length, and it actually has twenty-nine. The material of chapter 27 is so entirely unique that we should expect a much larger percentage of peculiar words than we find elsewhere.

In estimating the worth of this argument from the vocabulary of the two parts of Acts it should be remembered that the vocabulary of Acts and the third Gospel far exceeds in wealth that of any other equal portion of the New Testament, and also that the average of uncommon words for each chapter surpasses every other New Testament writing, not excepting Hebrews. In view of this fact we should hold that the similarity between the diary and the rest of Acts in point of vocabulary is a valid and forcible argument for unity of authorship. It is extremely improbable that two writers, the diarist and the author of Acts, would

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both and in almost the same degree have surpassed all other New Testament authors in the richness of their vocabulary.

Finally, unity of authorship is to be argued from the combination of the tradition of the Roman church and the testimony of the Pauline letters. That tradition assigned the entire book to Luke; the letters of Paul, as we have shown, that is, the letters of the Roman imprisonment, point to Luke as the diarist. The confluence of these two streams of evidence, of which neither is unworthy of respect, is strongly confirmatory of the two arguments already advanced. Their combined force seems to put the hypothesis of Luke's authorship both of the diary and of Acts on a far higher plane of probability than has been successfully established for any other view.

In conclusion on this point mention should be made of another highly interesting line of evidence confirmatory of Lucan authorship. We are told that Luke was a physician (Col. 4 : 14), and we find that the language of Acts as also of the third Gospel accords with this statement of Paul. In Acts alone there are about one hundred and sixty-three words which, though not exclusively used by medical writers, are characteristic of their style. A number of these are found only in the writings of physicians, others are found only there in the peculiar sense in which Luke uses them. Thus when Paul, in sending Luke's salutation to the Colossians, characterized him as a 'physician,' he furnished an important clew to the authorship of Acts.

As to the date of composition of Acts, the hypothesis of Lucan authorship sets approximate limits. The diary follows Paul to Rome, and the author of the diary can hardly be supposed to have lived beyond the eighth or ninth decade of the century. Acts was composed after the Gospel, and the Gospel probably after the destruction of Jerusalem. Accordingly the composition of Acts may be put in the period between 70 and 90 A.D. Some writers who do not regard Luke as the author put the date of composition a little later, at the close of the first century or in the early years of the second.

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III. THE HISTORICAL VALUE OF ACTS

From the very nature of the case it is obvious at the outset that the historical value of the book is not wholly uniform. It is scarcely conceivable that it could be. In certain sections the author quoted his own diary, or drew upon his personal knowledge of events. The historical value of these parts of the book is such as belongs to the words of a competent, honest, and thoroughly well-informed witness. It is variously established by the letters of Paul, and in no single detail do those letters clearly set aside the statements of the diary. So far then no source could be more satisfactory. But the events of the first twelve chapters of Acts were separated from the probable time of its composition by at least a full generation, and some of those events were of such complex and dramatic interest that even a contemporary and witness of them might easily fail to understand them altogether. They were, however, at the source of a great religious movement, and it was inevitable that they should be much talked of and differently understood by different people. Further, this early history was a history of things Jewish, of a growth which was for a time wholly within Judaism, but the author of Acts was a Greek and therefore somewhat more liable to fail in his apprehension of this early history than a Jew would have been. When one calmly considers these facts, one recognizes that it is not possible to regard Acts as having a wholly uniform historical value.

And yet there are a number of things which create a favorable presumption in regard to the trustworthiness even of the earlier part of Acts. Thus, in the first place, there is the author's habit of carefully investigating those matters of which he treated (Luke 1:3). Then it appears to have been his way to commit his observations to writing rather than to carry them loosely in memory. Such at least would be one's inference from the diary which he kept while with Paul. He also possessed, as the diary abundantly proves,

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an admirable faculty of observation, which took account of the slightest details while at the same time looking at events in their larger relations.

Moreover, in addition to these things, the author of the diary travelled with Silas, a prominent member of the Jerusalem church (Acts 15 : 22, 40); travelled a much longer time with Gaius of Derbe, Timothy of Lystra, Tychicus and Trophimus of Asia, with Sopater of Bercea, with Aristarchus and Secundus of Thessalonica, with the former of whom he made the eventful journey to Rome (Acts 20 : 4; 27 : 2). Thus he had opportunity to learn of Paul's work in Bercea and Thessalonica, in Derbe, Lystra, and Ephesus from others besides the apostle. He spent some days in the home of Philip in Cæsarea, who was the best source of information regarding his own work in Samaria and his intercourse with the Ethiopian (Acts 21 : 8). Then in Jerusalem he lodged with Mnason, an 'early disciple' (Acts 21 : 16), who might have told him of the first preaching of the Gospel in Cyprus (Acts 11 : 19). This visit in Jerusalem was about a quarter of a century after Pentecost, and there were probably persons still living there who had heard Peter's sermon and who had known the martyr Stephen. These facts when taken together establish no slight presumption in favor of the general trustworthiness of Acts. They of course do not render it unnecessary to subject the narrative, wherever possible, to a rigorous test.

Such a test can be made at certain points by means of the letters of Paul. In this procedure it is rightly assumed that Paul's letters are the highest authority regarding his aims and his career. If the author of Acts does not agree with Paul in regard to Paul's own work and plans, if there is a clear conflict between their representations as to matters of fact, we know where we ought to stand, whose representations we ought to accept.

We shall here pass in review the chief alleged differences between Acts and Paul as to matters of fact. And it is to

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be remarked, in the first place, that any omission of facts by Luke, as, e.g., the omission of Paul's sojourn in Arabia, does not constitute a conflict between him and Paul unless it can be shown beyond reasonable doubt that the omission in each particular instance was for the express purpose of creating an impression upon the reader which the fact itself would dissipate. It seems highly improbable that such a purpose can be made out in any single instance.

But we have now to consider some positive statements of Acts. In 26 : 20 Paul is represented as saying that he had "declared both to them of Damascus first and at Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God." Now this preaching throughout 'Judea' appears to be wholly irreconcilable with Paul's statement in Gal. 1 : 18-2 : 10. It is only necessary to read the Galatian passage by the side of Acts to be convinced of this. Again, Acts 9 : 26-29 tells us that Paul on his return from Damascus "assayed to join himself to the disciples," that Barnabas brought him to the apostles, and that he preached boldly in Jerusalem in the name of the Lord. But Paul in Gal. 1 : 18-19, when speaking of his return to Jerusalem as a Christian, says that he went to visit Cephas, and that he saw no other apostle, though he saw one of equal authority, viz. James, the Lord's brother. Here it is difficult to see how Paul could have been Luke's source of information. The narrative seems to set Paul's relation to the disciples and apostles in Jerusalem in a different light from that in which Paul himself sets it in Galatians. On the one hand, he "assayed to join himself to the disciples," on the other he came to visit Peter; on the one hand, he was brought to the 'apostles' (the plural is used), on the other he saw no apostle but Peter.

Once more, Luke in Acts 11 : 29-30 and 12 : 25 speaks of a journey of Paul to Jerusalem from Antioch, to carry relief to the Christian brethren, but Paul in Galatians (2 : 1) seems to declare that he was not in Jerusalem again after his first visit until he went up to consider the question of the

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circumcision of Gentile converts, which, according to Acts, was his *third* visit. Whether there is here an essential contradiction between Acts and Galatians, or whether the wide difference in the *aims* of the two writings is sufficient to account for the phenomena, is still matter of debate. The same may be said of the problems that appear from a comparative study of Acts 15 and Gal. 2. In Acts Paul plays a subordinate rôle, in Galatians the chief one. The account of the conference in Acts breathes a spirit of harmony, that in Galatians a spirit of conflict. According to Acts certain 'necessary things' were laid upon the Gentile converts in Antioch, according to Galatians the leaders in Jerusalem 'imparted nothing' to Paul. It is clear that Acts gives us a widely different idea of what took place in Jerusalem from that which we get by reading Galatians, but it is not certain that both representations may not be imperfect, one-sided views of the same events. Paul's account bends everything to the establishment of his independent authority; it represents the personal point of view. The account in Acts represents the churchly point of view a generation after the epistle to the Galatians was written. Both accounts agree that the judaizers failed to carry their point regarding the necessity of circumcision, and therefore that Paul was triumphant.

It has sometimes been urged against the historical character of Acts that it represents Paul, who declares that he was called to be the apostle of the Gentiles (Gal. 1:16), as always preaching to the Jews and as turning to the Gentiles only when rejected by his own people. This procedure is indeed noteworthy, but ought not to be construed in a manner unfavorable to the historical value of Acts. For surely the call to be an apostle to the Gentiles did not determine the *method of approach* to the Gentiles, and did not lay an injunction on the apostle's exercise of common sense. He was still free to begin his work for the Gentiles there where he could do so with the best hope of success, viz. among those Gentiles who were already acquainted with the Hebrew Scriptures and Messianic hope through their

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attachment to the synagogue. Moreover, the unquestionable letters of Paul are confirmatory of the representation of Acts, that he always approached the Gentile world by way of the Jewish synagogue. He tells us in Romans (1 : 16) that it was the prerogative of the Jews to have the first offer of the Gospel, and in Corinthians that to the Jews he became as a Jew, that he might gain Jews (1 Cor. 9 : 20). Again, he writes in general terms concerning his message and hearers, saying, "We preach Christ crucified, unto Jews a stumbling-block and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1 : 23-24). It is not therefore to be set down as against the historical value of Acts that it represents the apostle of the Gentiles as systematically beginning his work in the synagogues of the Jews.

In conclusion: on this point of testing the historical value of Acts by the epistles of Paul brief mention may be made of two matters. The conception of speaking with tongues which we have in Acts 2 : 4-13 is undoubtedly to be judged by what Paul says of glossolaly. It is not therefore a strictly historical conception, but illustrates the tendency to idealize and to invest intelligible events with a supernatural halo. Again, the story of 'special miracles' wrought by Paul in Ephesus (Acts 19 : 12) is widely different from anything that Paul's letters tell us about apostolic signs. It is indeed wholly credible that in a superstitious age people should have believed that Peter's shadow or the touch of a cloth which had been in contact with Paul's body would cure them of their diseases, but it does not seem likely that either of the apostles would have encouraged such a notion and thereby have descended to the level of common magic. It is more probable that we have here extreme illustrations of the tendency to ascribe miracles to great men. That Paul in the Spirit of God, and likewise Peter, wrought mighty works cannot be doubted, but the evidence goes to show that these works were sane and intelligible.

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It remains to consider briefly the bearing of the longer speeches of Acts on its historical character. What has already been said of Acts as a whole, that it has not uniform historical value, is true also of the speeches in the book. Thus the address of Paul to the Elders of the Ephesian church gathered at Miletus (Acts 20 : 18-35) should probably be regarded as based on notes contained in the diary, and therefore as possessing a high degree of trustworthiness, at least as regards all matters of fact. The speech of the elders in Jerusalem (21 : 20-25), the speech of Paul from the stairs of Antonia (22 : 1-21), his speech before Felix (24 : 10-21), and that before Agrippa (26 : 2-23), are all capable of being regarded in the same manner. All may rest substantially on the diarist's own personal knowledge. That does not of course guarantee their accuracy in every point, but it establishes a strong presumption in favor of their essential trustworthiness. No one of these speeches can be regarded as giving the very words of the various speakers. In the first place, no one of the five is probably a quarter as long as the actual speech; some perhaps not more than a tenth or twentieth as long. Then, too, the five taken as a whole show the average number of words peculiar to Luke which in view of their extent they should have.¹

But when we turn from these speeches, which are so closely connected with the diary, to those of Peter and Stephen, we cannot expect as high a degree of historical accuracy. The writer's knowledge was second hand at least, and in some cases may have reached him through several intermediate links. It is not then a matter of surprise to find that the Lucan element in the vocabulary of these speeches is quite appreciably less than it is in the speeches already considered. This fact seems to indicate that in these por-

¹ There are 987 verses in Acts and 478 peculiar words, or about one peculiar Lucan word for each two verses. Now the five speeches mentioned above consist of 78 verses, and show 30 peculiar words, that is, they have exactly the average for the entire book. We must regard them, then, as being, in a literary sense, largely a Lucan production.

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tions the author was more dependent on information derived from others than upon his own observation.

To sum up in regard to the historical value of Acts we may say, first, that it is not uniform, but ranges from a lower level to the highest order of excellence; second, that on those matters which are touched both by Acts and the epistles of Paul, while points of disagreement are not altogether wanting, the broad and deep harmony of the two writers is, to say the very least, equally striking and significant; and third, as to those parts of Acts which we have no outside means of testing, we are constrained by the character of the diary itself and by the evidence that its author was also the author of the entire book, to be favorably predisposed in regard to their trustworthiness.

4. *The Text.*—The character of the present work calls only for a very brief paragraph on this subject, mainly to explain and justify a number of variant readings which appear on the following pages. The more important of these are from the Codex Bezae, known also as Codex D. This is written in Greek and Latin, dates perhaps from the sixth century, and is said by experts to show traces of no fewer than nine revisions. It is supposed to have arisen in a bilingual church, and Dr. Chase identifies this with Antioch, where both Greek and Syriac were spoken. The Codex was discovered in the monastery of Irenæus in Lyons, and some writers regard it as giving the text of that eminent Father, who was born in Asia Minor in the first quarter of the second century.

This so-called ‘Western’ text of Acts represents, according to Blass, the first draft of Luke, while the Eastern text represents a more careful second draft. His view rests on the alleged impossibility of explaining the peculiarities of either text from the other.

Codex D, from which we have noted a few readings, differs widely from the MSS. (as Aleph, A, and B) on which our revised Greek text is largely based. Thus there are from one hundred and forty to one hundred and fifty cases

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where its verbs are different from those of the common text and more than a hundred cases where it uses different conjunctions (Weiss). The greater part of this divergence has nothing to commend it in comparison with the common text, but in a very few of its readings the Codex claims respectful attention.

5. **Literature.** Among the less technical books (English), chiefly of quite recent date, which are helpful for the interpretation of Acts, the following may be mentioned:

Commentaries.

- R. J. Knowling, in *The Expositor's Greek Testament*, 1900.
H. H. Wendt, 8th ed. of Meyer, 1899.
J. R. Lumby, in *The Cambridge Bible for Schools and Colleges*, 1897.
J. Vernon Bartlet, in *The Century Bible* (without date).
R. B. Rackham, *The Acts of the Apostles: an Exposition*, 1902.

Miscellaneous.

- Schürer, *The Jewish People in the Time of Christ*, English, 1890 +
J. Smith, *Voyage and Shipwreck of St. Paul*, 4th ed., 1880.
F. C. Chase, *The Credibility of the Book of the Acts of the Apostles*, 1902.
W. M. Ramsay, *St. Paul the Traveller and the Roman Citizen*, 1896.
A. C. McGiffert, *The Apostolic Age*, 1897.
G. H. Gilbert, *The Student's Life of Paul*, 1899.
History of Christianity in the Apostolic Age, 1906.
Paul Wernle, *The Beginnings of Christianity*, 1903.
A. Harnack, *The Expansion of Christianity*, 1904.

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Approximate Dates for the Apostolic Age

- | | |
|-------------|-----------------------------------|
| A.D. 27-30. | Death of Jesus; Pentecost. |
| 32. | The Conversion of Paul. |
| 32-35. | Paul in Arabia and Damascus. |
| 35-44. | Paul in Syria and Cilicia. |
| 44. | Church founded at Antioch. |
| 45-47. | Paul's first missionary journey. |
| 48. | The Conference in Jerusalem. |
| 48-51. | Paul's second missionary journey. |
| 51-52. | Through the "upper country." |
| 52-55. | Paul in Ephesus. |
| 55-56. | In Macedonia and Achaia. |
| 56-58. | In Cæsarea. |
| 58-59. | Voyage to Rome. |
| 59-61. | In Rome. |
| 64?. | The death of Paul. |
| 70. | The destruction of Jerusalem. |

MORE IMPORTANT ABBREVIATIONS

AV	Authorized (King James) Version.
Gr.	Greek.
LXX.	Septuagint.
m	Margin.
SV	Standard American Version.



From Gilbert's *A Short History of Christianity in the Apostolic Age*
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ACTS

I. THE CHURCH IN JERUSALEM, I : 1-8 : 3

I : 1-14. *Introduction: amplification of the former narrative I : i
regarding the final injunction of Jesus to his disciples
(i : 1-8); the ascension (i : 9-11); obedience of
the disciples to the word of Jesus (i : 12-14)*

1. The ^oformer ^otreatise I made, O ^oTheophilus, concerning
2. all that Jesus ^obegan both to do and to teach, ^ountil

The Title : **The Acts of the Apostles.** The MSS. show a number of titles, as, 'Acts,' 'Acts of Apostles,' 'Acts of the Apostles,' 'the Acts of the Apostles,' 'Acts of the Holy Apostles,' etc. Of these the first best describes the book.

i. Former. The Greek word is in the superlative degree, meaning 'first,' and on this fact some writers base the view that Luke intended to write at least *three* treatises or volumes. This, however, seems quite uncertain, for it is known that the Greek superlative was sometimes used with the force of a comparative, and further the writings of Luke nowhere employ the comparative of this particular word.—The 'former ^otreatise,' or the first volume of Luke's work, is identified with the third Gospel, chiefly because, like that, it is dedicated to ^oTheophilus, and also by the fact that the two writings are closely bound together by similarity of style and a common vocabulary.
Treatise. See Introduction, p. 1. **Theophilus.** Since in Lk. 1 : 3 he is called 'most excellent,' and since this title is given to the Roman governors Felix and Festus (23 : 26; 24 : 3; 26 : 25), it has been thought that Theophilus also was a high official. Whether this was the case or not, the name 'Theophilus' and the nationality of the author of Acts favor the view that he was a Greek. It is quite uncertain where he lived. **Began to do.** It is doubtful whether the author wished to emphasize the beginning and to imply that the present narrative is only a *continuation* of the activity of Jesus. The Greek word for 'began' is frequently used in the New Testament in an almost redundant sense; and furthermore, Acts, unlike Luke's Gospel, does not deal with the direct activity of Jesus. It is rather a book of the Holy Spirit, showing what he, who had wrought mightily through Jesus, wrought also through Jesus' disciples.

- the day in which he was °received up, after that he °had given commandment °through the¹ Holy Ghost
3. unto the apostles whom he had chosen : to whom he also shewed himself alive after his passion °by many proofs, °appearing unto them by the space of °forty

¹ RVM 'Holy Spirit' throughout the book.

2. Until the day. If we had only the Gospel of Luke, we should think of the ascension as having occurred on the day of the resurrection (see Lk. 24; comp. Jn. 20 : 17). Here in Acts, it is put on the fortieth day after the resurrection. It seems not unlikely that, in the interval between the composition of his first volume and his second, Luke learned of another tradition regarding the time between the resurrection of Jesus and his final departure. — Since Luke's first volume covers the career of Jesus to the day of his ascension, vss. 1–8, which narrate events that preceded the ascension, and vss. 9–11, which describe the ascension, are of the nature of a supplement to the Gospel. To this extent the two works overlap. **Received up.** The same word is used to describe Paul's taking up into the ship at Assos (20 : 14) and the taking up of the sheet which Peter saw in his vision (10 : 16). Luke's Gospel, according to what at present appears to be the best text, does not speak of an ascension of Jesus, but only says that he 'parted' from his disciples. **Had given commandment.** This is contained in vss. 4–5. **Through the Holy Ghost.** The Greek may also be rendered 'through a holy spirit,' the attention being directed not to a divine agency, but to a divine effect. See a special note in the Appendix. — The Greek allows us to connect this clause either with 'commandment' (so R.V.) or with 'chosen.'

3. By many proofs. Luke in his Gospel mentions at least two 'proofs,' viz., the breaking of bread at Emmaus (24 : 35) and the eating of a piece of broiled fish (24 : 42). Similar proofs are found in Matthew and John. The word translated 'proof,' found nowhere else in the New Testament, is defined by the ancient Greek lexicographer Hesychius as meaning 'a true sign.' The rendering of the A.V., 'infallible signs,' is not justifiable. — The reference to 'proofs' of the resurrection of Jesus probably indicates that its reality had been questioned. Comp. 1 Cor. 15 : 12. **Appearing unto them.** The writer, as was natural in his time toward the close of the first century, gave prominence to the appearances of Jesus to the *Apostles*. But if we look at the Gospels, we find that of the nine appearances of the risen Lord there mentioned, only three were to apostles exclusively, and the same number were to disciples when no apostle was

- days, and ^ospeaking the things concerning the kingdom of God : and, ^obeing assembled together with them, he charged them not to depart from ^oJerusalem, but to wait for the ^opromise of the Father, which, *said*
5. *he*, ye heard from me : for John indeed baptized with water; but ye shall be baptized with the Holy Ghost
 6. not many days hence. ^oThey therefore, ^owhen they

present. **Forty days.** The period of forty days which preceded the public ministry of Jesus (Mk. 1: 13) was naturally followed by a period of equal length at its close. Here as in Ex. 34: 28 and 1 K. 19: 8 the number may be understood symbolically, as denoting a period of trial. Jesus had indeed been delivered from death, but was not yet seated at the right hand of God in glory and power. **Speaking the things.** The Gospels do not justify us in the view that Jesus taught his disciples any *new* truth concerning the kingdom of God after his resurrection, nor is there reason to suppose that Luke thought of new teaching.

4. **Being assembled together with them.** The marginal reading ‘eating with them’ has against it what the Gospels intimate regarding the habitual mode of life of the risen Christ. When he took a piece of broiled fish (Lk. 24: 42), it was something extraordinary, an act designed to establish his identity. The thought that he was in the habit of eating with the apostles after his resurrection is quite unwarranted. See Mk. 14: 25. **Jerusalem.** The scene of the Last Supper, the scene of the death and resurrection of Jesus, was naturally the place for the Spirit which had been upon him to come also upon them with power. **Promise of the Father.** A promise of the Spirit for times of special trial is found in Lk. 12: 12, and a general promise in John (15: 26), but neither of these is in form a ‘promise of the Father.’ It is possible that the writer was here influenced by the thought of the Old Testament promise (Jn. 2: 28). **For John indeed.** This verse is a modification of words spoken by the Baptist before the beginning of Jesus’ ministry (Matt. 3: 11; Mk. 1: 18; Lk. 3: 16; Jn. 1: 26-27). As used by him, they referred to something which should be experienced by his hearers as they came into association with Jesus, not to an event that lay on beyond the completion of the ministry of Jesus. They contrasted an outward baptism of preparation with an inward baptism of fulfilment. The last clause of the verse, ‘not many days hence,’ is added to what the Baptist said.—‘Holy Ghost’ is to be taken here as in vs. 2.

6. **They therefore.** ‘Therefore’ looks back to the promise of Jesus in vs. 4. This word of Jesus seemed to the Apostles to involve

were come together, asked him, saying, "Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, "It is not for you to know times or seasons, which the Father hath set within his own
8. authority. But ye shall receive "power, "when the Holy Ghost is come upon you : and ye shall be "my witnesses

the fulfilment of the Old Testament promise of a kingdom. **When they were come together.** The logical relation of this verse to the preceding indicates that this coming together was subsequent to that of vs. 4, but regarding the interval between the two we have no knowledge. It is obvious that Luke thought of this meeting of vs. 6 as associated with the ascension on the Mount of Olives. **Lord, dost thou at this time, etc.** Without doubt they still thought of an earthly kingdom, of which a redeemed Israel should be the head. A question so little complimentary to the spiritual intelligence of the apostles is not likely to have been invented in the latter part of the first century when the apostles were looked on with veneration as founders of the Church. Thus we have here incidental evidence that Luke drew from an ancient and trustworthy source.

7. **It is not for you, etc.** This passage and the quotation in 20 : 35 are the only direct citations from words of Jesus in the book. The two passages, however, do not stand quite on the same plane because of the mystery resting on the intercourse of the risen Lord with his disciples. The statement that it was not for the disciples to know 'times or seasons' of the restoration of the kingdom may have been derived from the great saying of Jesus in Matt. 20 : 35, that only the Father knows the day and hour of the consummation.

8. **Power.** The same word is used both of an inward spiritual equipment and of the resulting outward achievement. Thus Stephen was full of power (6 : 8), and great powers or miracles were wrought by Philip (8 : 13). The connection of this power with the Spirit of God was to be illustrated in the case of the disciples as it had been in the earthly life of Jesus (10 : 38). **When the Holy Ghost is come upon you.** Here and in the three other passages of Acts (10 : 44, 11 : 15, 19 : 6), where a coming or falling of the Spirit is mentioned; we have the definite Greek form, *the* Holy Spirit. The thought is on the divine agent, not on the divine effect. **My witnesses.** According to Lk. 24 : 44-48 the substance of the disciples' witness was to be that the death and resurrection of Christ were in fulfilment of the Scriptures, and that repentance and remission of sins in his name are good tidings for all nations. Thus their witnessing was to be personal, centring in Christ. This thought is involved again and again

- both in ^oJerusalem, and in all Judea and Samaria,
 9. and unto the uttermost part of the earth. And
 when he had said these things, as they were looking,
 he was ^otaken up; and a cloud received him out of
 their sight.
 10. And while they were ^olooking stedfastly into heaven
 as he went, behold, ^otwo men stood by them in white

in the teaching of Jesus (see, e.g., Matt. 5 : 13, 14; 10 : 32). Jerusalem, Judea, Samaria, etc. It was natural that the disciples should begin at Jerusalem, and, in keeping with the universality of Jesus' teaching, that they should go to the ends of the earth. The example of Jesus would lead them to begin with their own people (Matt. 10 : 6; 15 : 24), as well as the fact that here the way had already been prepared for the Gospel by the Old Testament and the work of Jesus. The middle terms — Judea and Samaria — can hardly be understood as indicating the *order* which the evangelization of the world should take after it had begun in Jerusalem. They serve to express the thought that the extension of the kingdom from Jerusalem should be a gradual and continuous work, going farther and farther, as waves that proceed from one centre of disturbance. In this word Jesus clearly intimated to his disciples that their thought of a restoration of the kingdom to *Israel* (vs. 6) was erroneous.

9. *Taken up.* The writer plainly thought of a visible ascension. In this respect his narrative goes beyond the Gospels. Matthew and John, who were present on the occasion here mentioned, do not speak of a visible ascension. Hence the view of some writers that this feature of Acts is a later addition, an effort to provide what might be regarded as a worthy conclusion of the period in which the risen Lord had manifested himself to the disciples. If this be true, the use of a 'cloud' would be explained, since clouds are employed in the O.T. as the chariot of God (e.g., Ps. 104 : 3). But the subject, like some others connected with the resurrection, is such that the interpreter cannot speak with assurance.

10. *Looking stedfastly.* With the exception of one passage in Paul (2 Cor. 3 : 7-13) the word here translated is peculiar to Luke and denotes an intent scrutinizing gaze, such as that of the people in the Nazareth synagogue when Jesus read Isaiah to them (Lk. 4 : 20). Two men. Though called 'men,' the white apparel indicates that they were thought of as angels. In the first twelve chapters of Acts, where the author dealt with things Jewish and where also he was dependent on oral or written sources, the appearance of angels is comparatively frequent, seven times in all; in the later chapters,

11. apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come ⁱⁿ like manner as ye beheld him going into heaven.
12. Then ^{returned} they unto Jerusalem from the mount called Olivet, which is ^{nigh} unto Jerusalem, a ^{sabbath} day's journey off.
13. And when they were come in, they went up into the upper chamber, where they were abiding; both ^{Peter and John and James and Andrew, Philip and}

based largely on his own experience, there is but one appearance of an angel (27 : 23).

11. *In like manner.* Not to be taken in a rigorously literal manner, which would bring the verse into conflict with other passages, e.g., Matt. 25 : 31; Mk. 13 : 27; 2 Thess. 1 : 7. It is obvious, however, that the verse reflects the belief in a visible return of Jesus, which was common in the apostolic age. As to the underlying thought that Jesus was not gone *forever*, compare the conception of Matt. 28 : 20.

12. *Returned.* That they had gone *out* from Jerusalem is not stated in Acts, but is in Lk. 24 : 50. *Nigh unto Jerusalem.* Josephus gives the distance from Jerusalem to Olivet as five furlongs and again as six (see *Jew. War*, V. 23; *Ant. XX*, 8, 6). *Sabbath day's journey.* Not prescribed in the Law, but fixed by the rabbis at 2000 cubits, approximately 192 rods. The statement of Luke's Gospel that the ascension was 'over against' Bethany, a village about fifteen furlongs distant (Jn. 11 : 18), is not necessarily at variance with this, since the phrase 'over against' does not at all fix the distance of the spot from Bethany.

13. *The upper chamber.* The Greek word here used is found only in Acts. It designates the room where the body of Dorcas was laid (9 : 37) and that in which Paul preached in Troas (20 : 8). It is a general term, and does not suggest (like the word 'chamber') for what purpose the room was used. The writer speaks of this upper room as though it were well known. It may have been in the house of Mary the mother of Mark (Acts 12 : 12). This room was not the lodging-place of the eleven apostles, but rather, in view of vss. 14-15, the meeting-place of the one hundred and twenty. The view that this upper room was in the temple is without support and highly improbable. *Peter and John, etc.* In all the four lists of the apostles Peter stands first. In the other three Andrew is mentioned with Peter; here he follows James and John, possibly because of less account for

Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* 14. of James. These all with one accord continued steadfastly ^oin prayer, ^owith the women, and ^oMary the mother of Jesus, and with ^ohis brethren.

The appointment of Matthias, 1:15-26

15. And ^oin these days ^oPeter stood up in the midst of the ^obrethren, and said (and there was a multitude

Acts. In the three synoptic lists James is always mentioned before John; here the order is reversed, but we do not know why. Matthew and Thomas change their synoptic places in the present list. In Acts as in Luke's Gospel, instead of an apostle by the name of Thaddeus (so Mark) or Lebbæus (so Matthew), we have Judas of James, i.e., probably, Judas the son of James. Here as in the third Gospel the second Simon is called the Zealot, not as in Mark and Matthew the 'Cananaean.' — It is a question why Luke should have given Theophilus the names of the apostles a second time. Eight of the eleven he does not mention again. It has been suggested that he may have enumerated them in this opening chapter of Acts simply to show that all remained faithful, and that though they had been scattered by Jesus' death, they nevertheless came together again.

14. *In prayer.* This is probably to be read in the light of vss. 4 and 8, and so to be understood as prayer for the fulfilment of the promise of Jesus. *With the women.* The marginal reading, which omits the article, has the better Ms. support. Who these women probably were we learn from the Gospels (see Lk. 23:55; Matt. 28:1; Mk. 16:1; Jn. 19:25). *Mary.* Outside the Gospels this is the only N.T. reference by name to Mary the mother of Jesus. If her home was still in Nazareth (see Jn. 19:27), it is most noteworthy that she and other Galilean women made the long journey to Jerusalem in anticipation of some blessing (see Acts 1:8). *His brethren.* The Gospels represent the brothers of Jesus as unbelieving (Matt. 12:46; Mk. 3:31; Jn. 7:5), but the earliest account of the resurrection mentions an appearance of the risen Lord to a certain 'James' (1 Cor. 15:7), who was probably the Lord's brother. This naturally implies that he had come to believe in Jesus before the resurrection, and this may have been the case with the other three.

15. *In these days.* The ten days between the ascension and Pentecost. Presumably no tradition of the exact date of the following events was current when Luke wrote. *Peter stood up.* That Peter

- of persons *gathered* together, ^oabout a hundred and
 16. twenty), Brethren, it ^owas needful that ^othe scripture
 should be fulfilled, which the Holy Ghost spake before
^oby the mouth of David ^oconcerning Judas, who was
 guide to them that took Jesus.
 17. For he was numbered ^oamong us, and ^oreceived
 18. his portion in ^othis ministry. (Now ^othis man obtained

took the lead was due not to any official preëminence among the apostles, but rather, as throughout the Gospels, to his native endowment for leadership. *Brethren*. This word is most frequently employed by Luke to designate Christian disciples, but is used also of members of the Jewish faith (22:5; 28:21). *About a hundred and twenty*. Paul speaks of an appearance of the risen Lord to above five hundred brethren (1 Cor. 15:6), but that was probably in Galilee. The one hundred and twenty therefore who were gathered with the apostles in Jerusalem at this time were not all of the disciples.

16. *Was needful*. The Greek word denotes especially 'that constraint which arises from divine appointment.' So here. *The scripture*. This is quoted below in vs. 20, and consists of *two* passages, though the singular is here used in reference to it, perhaps because the two are regarded as a unit. Comp. 8:32, 35. *By the mouth of David*. The ascription of various Psalms to David was simply the method of tradition, not the conclusion of scholarship. *Concerning Judas*. It will be noticed that neither of the passages mentions Judas by name, or any individual whatever, nor does either of them refer to a 'guide,' or in any obvious way to the Messiah. Hence plainly the application of these ancient words to Judas in his capacity as guide to those who arrested the Lord was based on some supposed fitness in their general thought.

17. *Among us*: that is, the apostles, not the one hundred and twenty. *Received his portion*. The margin has 'lot.' This figure of obtaining by lot, as used with reference to the apostleship of Judas, can mean only that his admission to the circle depended not on himself, but on a higher power. *This ministry*. Characterized in vs. 25 as 'apostleship.'

18. Both R.V. and S.V. regard this verse and the next as a parenthesis, and so suggest to the reader that they may not belong to the words of Peter. It is indeed obvious that if, with some scholars, we suppose that the author of Acts attributed them to Peter, we should have to allow that he proceeded in a very free and even careless manner. For it is impossible to think that Peter, speaking to Jews in Jerusalem, could have felt called to explain to them a simple word of their own

a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels 19. gushed out. And it became known to all the dwellers at Jerusalem; insomuch that 'in their language that field was called Akeldama, that is, The field of blood.)

20. For it is written in the book of Psalms,

Let his ^ohabitation be made desolate,

And let no man dwell therein :

and,

His office let another take.

Ps. 69 : 25

Ps. 109 : 8

language ('Akeldama'), or that he would have spoken as though absent from Jerusalem and addressing people of another tongue. We must therefore regard these verses as an interpolation in Peter's speech, presumably made by the author of Acts. This man obtained a field. According to Matt. 27 : 5-8 the priests purchased a burial lot for strangers with the money which Judas had received from them, and they did this after Judas was dead. Judas therefore can be said to have obtained the field only in the very indirect sense that it was obtained with money which had been paid to him and had been by him repudiated. Still more difficult is any attempt to harmonize what Luke says of the manner of the death of Judas with that which we have in Matthew. For though it is indeed possible to regard Luke's account as 'supplementary' to Matthew's, it is hardly possible to suppose that he was acquainted with the other account. His story appears to be quite independent, and also to show marks of a later origin than Matthew's. Such are the manifestly rhetorical statements that he 'burst asunder' (a phenomenon which is not accounted for by the supposition that, having hanged himself, the rope broke and let him fall), that 'all his bowels gushed out,' and that it became known to 'all the dwellers of Jerusalem.'

19. In ^otheir language. A late form of the ancient Hebrew called Aramaic. Some scholars regard these words and the interpretation of the Aramaic term as the only interpolation by Luke, both these being occasioned by the fact that he was writing for Greeks.

20. Of Peter's two quotations the first is a greatly modified form of Ps. 69 : 25 and the second is from Ps. 109 : 8. The author of Ps. 69 had many enemies in view, but Peter suits vs. 25 to Judas by changing the plural 'their' to 'his.' Habitation. If vss. 18-19 are regarded as an interpolation, then one might suppose that Peter referred the word 'habitation' to Judas' apostolic position among the twelve. This habitation, speaking rhetorically, is to be and remain desolate.

21. Of the men ^otherefore which have companied with us ^oall the time that the Lord Jesus went in and went
22. out among us, beginning from ^othe baptism of John, unto the day that he was received up from us, of these must one ^obecome a witness with us of his resurrection.
23. And ^othey put forward ^otwo, Joseph called Barsabbas,
24. who was surnamed Justus, and Matthias. And they prayed, and said, ^oThou, Lord, ^owhich knowest the

But this view seems inadmissible inasmuch as the eleven apostles straightway chose another to take the place of Judas. Nor is it easy to refer the word 'habitation' to the field of blood, for, in the first place, that had been in no proper sense the dwelling-place of Judas, and second, as the field in which a suicide had perished, it was not likely that any one would seek to dwell in it. It is better therefore not to attempt any specific explanation of the word 'habitation' but to believe rather that Peter's thought in citing this verse was only general — the utter ruin of Judas.

21. **Therefore.** This word looks back to the second quotation. **All the time.** These words cannot be taken quite literally, for according to the Gospels there were times, especially toward the end of the life of Jesus, when he took the twelve apart by themselves (e.g., Matt. 16: 13-20; Mk. 9: 30). But, in general, the condition of apostleship was association with Jesus during his entire ministry, an acquaintance with the great facts of his life and teaching. Of course the acceptance of these facts, with all the consequences of acceptance, was involved.

22. **The baptism of John.** The close of John's ministry is thought of as marking the beginning of the ministry of Jesus, although according to Jn. 3: 22-4: 3, the activity of Jesus was for a certain season contemporaneous with that of John. **Become a witness of his resurrection.** Peter does not say that the candidate must *have been* a witness of the resurrection of Jesus, though this is implied. He could not bear testimony to that fact with the other apostles unless he had had experience of it. Comp. 1 Cor. 9: 1.

23. **They put forward.** Whether the eleven or the one hundred and twenty put forward the candidates does not appear. The same obscurity rests on 'they' in vss. 24 and 26. **Two.** We are perhaps to think that these were the only ones who fulfilled the condition of vss. 21-22. This fact would help explain why the brethren were confident that God had chosen one of them (vs. 24). — Neither Joseph, the unsuccessful candidate, who bore a Roman surname, nor Matthias, is mentioned elsewhere in the N.T.

- hearts of all men, shew of these two the one whom
 25. thou hast chosen, to take the place in this ministry and
 apostleship, from which Judas fell away, that he might
 26. go to his own place. And they gave lots for
 them; and the lot fell upon Matthias; and he was
 numbered with the eleven apostles.

24. Thou, Lord. The word translated ‘Lord’ is used in Acts of men (e.g., 25:26) and angels (e.g., 10:4), of Jesus (e.g., 1:6) and Jehovah (e.g., 2:34). The context must determine who is meant in each case. Here, as we show below, the reference is to God. **Which knowest the hearts.** It is to be noted that the Greek word used here is found again in Peter’s speech in 15:8, but nowhere else in the New Testament — a suggestion that this prayer was from Peter. In 15:8 the one who knows the heart is explicitly designated as God and is distinguished from the Lord Jesus (15:11). This fact would lead us to think of God in the present passage. Further, the next prayer of the disciples which is given in Acts (4:29-30) is addressed to God, as are also the prayers and praises of Paul in every instance in Acts (16:25; 27:35; 28:15). The prayer of Stephen is the solitary case in Acts in which prayer is certainly addressed to Jesus (7:59), though we are probably to take the three passages which speak of ‘calling on his name’ as alluding to prayer (9:14, 21; 21:16). In view of these facts we should regard the word ‘Lord’ in 1:24 as equivalent to ‘God.’ **Shew.** The Greek word, only here and Lk. 10:1, has the meaning ‘announce’ or ‘show clearly.’ It indicates therefore with what assurance the disciples resorted to the use of the lot.

25. To his own place. Peter did not specifically consign Judas to Gehenna. A man’s ‘own place’ is that for which he is fitted in the sight of him who knows the heart; whatever he and the others present may have believed, they practised wise reserve in their language.

26. All details of the procedure here mentioned are obscure. How the lots were given, whether to or for the candidate, how the lot ‘fell’ upon Matthias, whether by shaking an urn until a lot flew out or in some other way — must remain unknown. The only other casting of lots in the New Testament was that by the Roman soldiers for the garments of Jesus and the two who were crucified with him. It is to be borne in mind that the choice of an apostle was not left wholly to lot. Two men had been selected as fulfilling the condition laid down by Peter. The matter of deciding between two who as far as men could judge were equally well fitted for the place might well be left to a prayerful use of the lot.

ACTS

*Pentecost: the Spiritual event; the immediate effect,
Peter's speech; result of Peter's words, 2:1-41.*

2. And when the ^oday of Pentecost ^owas now come,
2. ^othey were all together in one place. And ^osuddenly there came from heaven a sound as of the rushing of a mighty wind, and it ^ofilled all the house where ^othey
3. were sitting. And there ^oappeared unto them ^otongues parting asunder, like as of fire; and it sat
4. upon each one of them. And they were all ^ofilled

1. **Day of Pentecost.** This was the morrow after the seventh Sabbath succeeding the Passover (Lev. 23:15-16), hence as Jesus rose on the day after the Sabbath, Pentecost was on the Christian Sunday. **Was now come.** The marginal reading 'was being fulfilled' differs from that in the text as the indefinite from the definite. Pentecost was 'come' at sunset of Saturday, it was 'being fulfilled' from that hour until sunset of the following day. As the event to be described took place about nine in the morning (vs. 15), it is obvious that the marginal reading is preferable. **They were all together.** Two companies of disciples have been mentioned, a smaller (1:14) and a larger (1:15). As the latter was last mentioned, it is natural to suppose that the author wished it to be understood here. As the day was the memorial of the resurrection, the larger circle of disciples was naturally together. — The place of assembling is not fixed, save that it was in a house (vs. 2). It is, however, natural to think of the 'upper chamber' of 1:13, which just because it was well known might be understood as the scene of 2:1.

2. **Suddenly.** This word as well as 'from heaven,' suggests that the phenomenon was supernatural. The same is done by the word 'as,' which in comparing the sound with that of wind implies that it was *not* wind which caused it. **Filled all the house.** As the *coming* of the sound was extraordinary, so also was its presence in the house. But how its presence differed from that of any other sound which penetrated the house we are not told.

3. **Appeared.** The Greek word so translated is frequently used in Acts of visionary appearances (e.g., 7:2, 16:9), but the fact that the sound is represented as audible to ears of flesh makes it probable that Luke thought of the 'tongues' as something physically visible. **Tongues.** Three things are affirmed of these tongues: that they 'distributed themselves' (R.V.m.), that they were fiery in appear-

with the Holy Spirit, and began to speak ^owith other tongues, as the Spirit gave them utterance.

5. Now there were ^odwelling at Jerusalem Jews, devout
6. men, ^ofrom every nation under heaven. And when
^othis sound was heard, ^othe multitude came together,

ance, and that they sat on those present. The form of the Greek word translated 'sat' suggests a momentary, fleeting phenomenon. The symbolical meaning of the tongues appears in the next verse.

4. Filled with the Holy Spirit. This may better be rendered 'filled with holy spirit,' *i.e.*, with a holy enthusiasm and power because of the Spirit's presence. See note on 1:2. The figure in the promise was that of 'baptism' (1:5), or of a 'coming' of the Spirit upon the disciples (1:8), both of which are used elsewhere in the book (*e.g.*, 11:6; 19:6); here, on the contrary, it is that of 'being filled,' which is much the commonest figure used in Acts in this connection (*e.g.*, 4:8; 6:3; 7:55; 9:17). With other tongues. It is plain from vss. 6-7 that the author meant by 'other tongues' languages different from that which the disciples had been speaking; that is, foreign tongues. This makes it quite unnecessary to assume a miracle in the hearers, enabling them to hear as in their own language what was actually spoken in another. Luke puts the miracle clearly and solely in the speakers. This speaking with other tongues began in a house, but the circumstances of the following verse seem to require us to suppose that it was continued outside the house, for the multitude which furnished 3000 converts (vs. 41) can hardly have been gathered in the upper room or indeed in any private house which the Galilean disciples are likely to have had. Nevertheless the phenomenon is represented as of short duration. When Peter spoke to the multitude, he spoke a language which all alike understood; that is, his own Aramaic tongue. Nor does the phenomenon as here described reappear in the book. On the relation of speaking with 'other tongues' to speaking 'with tongues' see note 2 in Appendix.

5. Dwelling. The Greek word so translated is habitually used in Acts to designate a long-continued or permanent residence (*e.g.*, 7:2, 48; 9:22, 32). Hence these Jews were not transient guests, who had come to Jerusalem to attend the feast. They were rather Jews who, having spent years in foreign parts, in some cases at least having been born there (vs. 8), had now come back to reside in their sacred city. From every nation. This expression is limited by vss. 9-11 to the Roman empire.

6. This sound. It is common to regard this as the same sound which the disciples had heard, though the word employed here is not

ACTS

- and were ^oconfounded, because that every man heard
7. them speaking in his own language. And they were all
^oamazed and marvelled, saying, Behold, are not all these
8. which speak ^oGalileans? And ^ohow hear we, every
man in our own language, wherein we were born?
9. Parthians and Medes and Elamites, and the dwellers

the same that is found in vs. 2. Now the sound which the disciples heard came 'from heaven,' and it does not appear why the multitude, if they heard the same sound, should have gathered at the house where the apostles were. They would rather have stood looking up to heaven whence the sound came. Therefore it seems better to regard the sound of vs. 6 as that which was made by the speaking of the one hundred and twenty in vs. 4. This must have been heard on the street, and naturally it attracted attention. **The multitude.** A favorite word of Luke's, especially in Acts. It has recently been held (Deissmann) that the Greek word so translated had a technical sense, denoting the members of a religious association in their totality, somewhat like the word 'community.' Were this explanation adopted (it can hardly be in all cases, e.g., 5:14; 14:4), it would make the use of the article easier. **Confounded.** Twice this word (the Greek so translated), which is used in the N.T. only in Acts, denotes intense excitement (19:32; 21:31), and in the other passages, as here, it denotes an extreme degree of mental bewilderment.

7. Amazed. A favorite word with Luke (11 times in his writings against six in the rest of the N.T., while 'confounded' (vs. 6) and 'perplexed' (vs. 12) are found *only* in his writings). The emphasis put on the effect of the speaking accords with the conception that it was a miraculous speaking in foreign tongues. **Galileans.** The question is obviously rhetorical and not for information. How the company of disciples were recognized as Galileans is not clear. Had they been speaking Aramaic, Jerusalem Jews might have detected their Galilean origin in their accent or vocabulary (see Matt. 26:73; Mk. 14:70; Lk. 22:59), but the writer represents them as speaking various foreign tongues, and here their provincial peculiarities in the use of their own language cannot be supposed to have been perceptible. Perhaps we may assume that they were known as followers of Jesus, and that it was already a matter of common knowledge that his followers were chiefly Galileans.

8. How hear we, etc. It must be assumed that people who made this remark made it in Aramaic, for if they had made it in their respective Gentile languages, they would not have understood one another.

- in Mesopotamia, in Judæa and Cappadocia, in Pontus
 10. and Asia, in Phrygia and Pamphylia, in Egypt and the
 parts of Libya about Cyrene, and sojourners from
 11. Rome, both Jews and proselytes, Cretans and Arabians,
 we do hear them speaking in our tongues the 'mighty
 12. works of God. And they were all amazed, and were
 perplexed, saying one to another, What meaneth this?
 13. But 'others mocking said, They are filled with new wine.

9-11. The systematic arrangement of the proper names in these verses cannot of course be supposed to have been the utterance of any one at the time. It belongs to the writer. The order of enumeration proceeds from east to west. In the first geographical group — Parthia, Media, Elymais, and Mesopotamia — lived the descendants of those Jews who had been deported between the eighth and sixth centuries B.C. In the second group, excepting Judea, the Jewish population dated chiefly from the Greek age. The two centres in the third group were Alexandria and Cyrene, both of which, in the Greek age, became the homes of large Jewish colonies. We may count Italy or, in particular, Rome, as a fourth division, whither Jews were taken by Pompey after his subjugation of Syria (64-62 B.C.). The Roman Jews present at Pentecost are called 'sojourners,' a word found only here and in 17:21. Its exact force here is uncertain. It may indicate that the Roman Jews, in contrast to the others, were but temporarily present in Jerusalem, or that their residence in Rome had been but temporary. Comp. 1 Pet. 1:1. Uncertain also is the reference of the clause 'both Jews and proselytes.' We may limit it to the Roman delegation, which limitation is favored by its position, or we may refer it to all the geographical divisions. In specifying the 'Cretans and Arabians' last, the order of enumeration from east to west is abandoned. They were perhaps added as an after-thought. Judea in the second group, whether we understand it in its ordinary and proper signification, or, with some, hold that it includes all Palestine, presents a difficulty, for the differences of dialects in different parts of Palestine were not so great as to justify the expression 'other tongues.' **Mighty works.** The Greek word so translated is used only here in the N.T. and its reference is undefined. One naturally thinks of the revelation of God in the deeds of Jesus and in his resurrection, but this is only a conjecture.

12. This repetition of the thoughts in vss. 7-8 prepares the way for vs. 13.

13. **Others.** It is possible that these were Jews of Jerusalem, and such as had been hostile toward Jesus, but nothing *requires* this view.

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is *but* 16. *the third hour of the day;* *but* this is that which hath been spoken by the prophet Joel;
- Joel 2: 28-32** 17. And it shall be in the *last days*, saith God,

In the multitude who were drawn together, though they were as a whole 'devout men' (vs. 5), there may have been some whom the strange phenomenon would lead to mocking words. **New wine.** The Greek word, used only here in the N.T., denotes sweet wine, but it is plain from vs. 15 that this might intoxicate.

14. Standing up. This word with the two following verbs 'lifted up' and 'spake forth' picture the opening of Peter's impromptu address as dignified and solemn. **Ye men of Judea.** The form of Peter's address gives greater prominence to the Jerusalem and Judean element than do the preceding verses. Comp. vss. 22-23, 36.

15. **The third hour.** Probably said in view of the habits of men in general (see 1 Thess. 5:7). The early morning is not usually devoted to drink.

16. **This is that.** The speaking with 'other tongues' is here affirmed to be a fulfilment of Joel 2: 28-32 a.

17. The quotation of vss. 17-21 departs from the Hebrew (1) in introducing the clause 'last days'; (2) in the words 'saith God'; (3) in the representation that God pours forth *part* of his Spirit; (4) in changing the order of 'old men' and 'young men'; (5) in the insertion of the pronoun 'my' before 'servants' and 'hand-maidens' (vs. 18); (6) in the insertion of the words 'and they shall prophesy' (vs. 18); (7) in the insertion of 'signs' (vs. 19); and (8) in changing 'pillars of smoke' to 'vapour of smoke' (vs. 19). It follows the Greek Septuagint, in the third, fifth, and eighth of these points. In the others we may have free modifications by the speaker, or, as in the first point, an interpretation of the prophet's words. **Last days.** This conception, the same as that of 'last hour' (1 Jn. 2: 18) and 'last time' (1 Pet. 1: 5), does not occur elsewhere in Luke's writings. It is most frequent in the writings of Peter. Joel has the simple expression 'afterward,' which puts the gift of God's Spirit after the chastisement of Israel and his recognition of God's goodness (Joel 2). It seems to precede the return of Judah and Jerusalem from captivity (Joel 3:1). It is not probable that Joel thought of the outpouring of God's Spirit as being far away in the

- I will pour forth of my Spirit upon all flesh :
 And your sons and your daughters shall prophesy,
 And your young men shall see visions,
 And your old men shall dream dreams :
 18. Yea and on my servants and on my hand-maidens
 in those days
 Will I pour forth of my Spirit; and they shall
 prophesy.
 19. And I will shew wonders in the heaven above,
 And signs on the earth beneath;
 Blood, and fire, and vapour of smoke :
 20. The sun shall be turned into darkness,
 And the moon into blood,

future. In applying the prophecy to the events of Pentecost and introducing the 'last days,' it is obvious that Peter thought of the Day of Judgment as near at hand. Pour forth of my Spirit. This partitive expression 'of my Spirit' Peter shares with the Septuagint. In the Hebrew the gift is unqualified. The Jews did not expect the universal outpour of the Spirit as a part of the Messianic dispensation. All flesh. This is limited in Joel, also in the thought of Peter, to the house of Israel. It is 'your' sons and 'your' daughters on whom Joel tells his hearers that the Spirit shall be poured out, and in 3:2 he pictures the judgment of the nations. Evidently the Spirit is not thought of as poured out upon them. Peter's speech, moreover, does not go outside of his audience, and that was Jewish. The events of chapter 10 would have been impossible if Peter had already reached the belief that God's Spirit was to be poured out on Gentiles as well as Jews. Prophesy . . . see visions . . . dream dreams. We are not to think that Peter saw a fulfilment of these points in what had actually taken place, but rather that, in his thought, the time for these things was now come.

19. Both in the prophets and in the New Testament (e.g., in the eschatological discourse of Jesus, Mk. 13) certain awful signs are said to precede the consummation of the age. The sign of 'blood' may be thought of in analogy with 2 K. 3:23, but however realized probably signifies bloodshed (comp. Mk. 13:7). 'Fire' and 'pillars of smoke' were frequent accompaniments of war, as cities when captured were given over to the flames.

20. Eclipses of sun and moon, because the most terrible of natural phenomena to peoples of the ancient world, were used as heralds of the

Before the ^oday of the Lord come,
That great and notable *day*:

21. And it shall be, that whosoever shall ^ocall on the
name of the Lord ^oshall be saved.
22. Ye ^omen of Israel, hear these words: ^oJesus of
Nazareth, a man ^oapproved of God unto you by
^omighty works and wonders and signs, which God did

day of judgment (see, e.g., Amos 8:9; Mk. 13:24). **Day of the Lord.** In Joel the approaching day of judgment on the nations. The Hebrew word 'Jehovah' appears as 'Lord' in N.T. quotations from the O.T. because the Greek translation rendered the Hebrew by the equivalent of our word 'lord' (*Kύρως*).

21. **Call on the name of the Lord.** As part of the quotation from Joel there can be no question that 'Lord' refers to Jehovah, as also in 15:17. But it is equally clear that in some other passages of Acts (three in all, 9:14, 41; 22:16), calling on the name of Christ is descriptive of Christians. **Shall be saved.** The Greek word so rendered has in some instances (e.g., Acts 27:31) the same temporal sense as the Hebrew in Joel. More frequently, however, it denotes the complete Messianic deliverance, temporal and eternal, physical and spiritual.

22. **Men of Israel.** An honorable title, of which the Jews were rightly proud. See Rom. 9:4; 11:1. Note the advance in Peter's forms of address,—'Men of Judea,' 'Men of Israel,' 'brothers' (vss. 14, 29). **Jesus of Nazareth.** There were two designations of Jesus which marked his origin. In one, found in 10:38; Matt. 21:11; Jn. 1:45, the name of the town is used, and the title reads 'Jesus of Nazareth.' But that is not used here in vs. 22, and the translation (R.V.) is not strictly correct. The second designation employed the adjective 'Nazarene' (or Nazaræan), and this with the single exception already noted is used in Acts (seven times). There is no reason to think that the reproach which once attached to the word (see Jn. 1:46) was present in Peter's mind. **Approved.** The same word is translated in 25:7 by 'prove.' The mighty works of Jesus showed and proved what manner of man he was. This proof was from God, for it was God who wrought the mighty works through the agency of Jesus. This is also the teaching of Jesus himself (e.g., Matt. 12:28; Lk. 11:20). **Mighty works, wonders, signs.** These three terms are not elsewhere combined in Acts. 'Wonders and signs' are a common combination. The word translated 'signs' is sometimes found alone (e.g., 4:16, 22), but not the word translated 'wonders.' The Greek for 'mighty works' (R.V.m.

- by him in the midst of you, even as ye yourselves know;
23. him, being delivered up by the determinate "counsel and fore-knowledge of God, ye by the hand of "lawless
24. men did "crucify and slay : "whom God raised up, having loosed "the pangs of death : because it was not
25. possible that he should be holden of it. For David saith concerning him,

'powers') is used only in the plural in this sense. The singular of it denotes the inner power with which the disciples were equipped. See 1:8. The three terms are not synonymous. The first denotes a miracle as a manifestation of power, the second as that which awes, and the third as that which points beyond itself.

23. **Counsel and fore-knowledge.** The Greek word translated 'fore-knowledge' is found only here and in 1 Pet. 1:2, while the word translated 'counsel,' and not found in the epistle of Peter, is a favorite of Luke. This fact suggests at least that Peter's speech was not wholly unmodified by Luke. The two terms occur in Rom. 8:20, but inverted. This conclusion that the death of Jesus had been divinely appointed had doubtless been reached by Peter in the light of the resurrection and by way of the Old Testament. **Lawless men.** The Romans executed what the Jews planned. Peter may have referred to the Romans in this manner as men without the law, thinking that the appeal of the Jews to such men heightened their own guilt. **Crucify and slay.** The first of these words represents a Greek term that is found only here in the New Testament and pictures the act of fastening Jesus to the cross ; the second translates a word very common in Luke (twenty times) but occurring only three times in the rest of the New Testament (Matt. 2:16; 2 Thess. 2:8; Heb. 10:9).

24. **Whom God raised up.** The resurrection of Jesus is in Acts always attributed to God unless 17:3 be regarded as an exception. See 2:32; 3:26; 13:32, 34; 17:31. **The pangs of death.** This expression is found in the Septuagint version of Ps. 18:5, and is there recognized as a mistranslation of the Hebrew. The original signifies 'bands,' 'cords,' or 'net.' The psalmist represents Death as a hunter who has thrown a net or noose over him. The author of Acts, or possibly his source, seems to have thought of the resurrection as birth, which was accompanied with pangs. But the word 'loosed' does not suit this idea, nor is it easy to think of Death as bringing forth the 'prince of life.'

25. This quotation (vss. 25-28) is given exactly according to the Septuagint, unlike the former citation, which departed somewhat

- ^{v. 16 : 8 f.}
- I beheld the Lord always before my face;
 For he is on my right hand, that I should not
 be moved :
26. Therefore my heart was glad, and my tongue
 rejoiced ;
 Moreover my flesh also shall dwell in hope :
 27. Because thou wilt not leave my soul in Hades,
 Neither wilt thou give thy ^oHoly One to see cor-
 ruption.
28. Thou madest known unto me the ways of life ;
 Thou shalt make me full of gladness with thy
 countenance.
29. ^oBrethren, I may say unto you ^ofreely of the
^opatriarch David, that he both died and was buried,
 30. and his ^otomb is with us unto this day. Being

from the Greek translation. But the Septuagint in the present passage has some noteworthy variations from the Hebrew. Nevertheless the main point for which the passage was quoted, viz., that experience of God's goodness in the earthly life gives sure ground for the hope of resurrection, is not seriously affected. What the psalmist said concerning himself, Peter applied to Jesus. That the writer of the Psalm contemplated the *Messiah* is not necessarily to be inferred as Peter's view from the words of vs. 25, which introduce the quotation. The words 'David saith concerning him' may signify that in Peter's thought "David's experience did not exhaust the meaning of the Psalm."

27. **Holy One.** To write 'Holy One' with capitals, as is done in this place both by R.V. and S.V. (though S.V. does *not* use capitals in the Psalm), is to confuse the text of the Psalm with an interpretation of the text.

29. **Brethren.** This translates two Greek words in this place, while in 3 : 17 it renders only one. The Greek in the present instance is somewhat more formal than in 3 : 17, and might be translated 'Honorable Brethren.' **Freely;** i.e., boldly. The boldness lies not in saying that David died and was buried and saw corruption; but in saying that the words of the psalmist were fulfilled in the man whom the Jews had crucified. **Patriarch.** This term is elsewhere used in the N.T. only of Abraham (Heb. 7 : 4) and the twelve sons of

- therefore a ^oprophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins
31. he would ^oset *one* upon his throne; he ^oforeseeing *this* spake of the resurrection of the Christ, that neither ^owas
 32. he left in Hades, nor did his flesh see corruption. ^oThis Jesus did God raise up, ^owhereof we all are witnesses.
 33. Being ^otherefore ^oby the right hand of God exalted, and having received of the Father ^othe promise of the Holy

Jacob (Acts 7:8,9). It is a term of great respect. Tomb is with us. Comp. Neh. 3:16 ('sepulchres of David').

30. **Prophet.** David is nowhere else called a 'prophet' in the N.T., but is even distinguished from the prophets in Heb. 11:32. **Set one upon his throne;** i.e., to be the Messiah. The basis of the promise for the line of David is in Samuel (2 Sam. 7:12-16; 3:9), but the language of this verse recalls Ps. 132:11.

31. **Foreseeing.** This participle has the same object as the main verb, viz., the resurrection of Christ. We are admonished by the words of 1 Pet. 1:10-11 that this 'foreseeing' and 'speaking of the resurrection' may not have been thought of by Peter as something that was clear and intelligible to David. Yet even with this qualification his view of prophecy — which was that of other Christian Jews of his day — was not that which now prevails in the Church. **Was he left.** This change of tense from the future (vs. 26) to the past was probably caused by the fact that the word of the Psalm had already been fulfilled.

32. **This Jesus.** The word 'this' has reference to the Psalm, and designates Jesus as the one who fulfilled David's prophecy. **Whereof.** This rendering, which is preferable to that of the margin ('of whom'), refers to the great fact just asserted, i.e., the resurrection, which is the centre of Peter's argument. Comp. 1:22.

33. **Therefore.** The heavenly exaltation of Jesus is regarded as following logically on the fact of his resurrection. **By the right hand of God.** The resurrection was by the power of God (vs. 32), so also the exaltation. The reading of the margin, 'at' instead of 'by,' expresses a common N.T. thought (e.g., Rom. 8:34), yet is not to be adopted, because of the Greek preposition. **The promise.** In 1:4 the promise is for the disciples of Jesus; here, in analogy with Jn. 15:26, it is thought of as conferred upon Jesus himself. Yet what he receives is not *for* himself: he already had the Spirit (e.g., 10:38; Mark 1:10); it is for the disciples. The ultimate source of the Spirit is the Father, as in the prophecy of Joel, but Peter thinks

10 : 2

Ghost, he hath poured forth ^othis, which ye see and hear.

34. For David ascended not into the heavens : but he saith himself,

^oThe Lord said unto my Lord, Sit thou ^oon my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel ^otherefore know assuredly, that ^oGod hath made him both Lord and Christ, this Jesus ^owhom ye crucified.

of Christ as the proximate source or as the channel. *This, which ye see and hear.* We can hardly suppose that Peter *identified* things visible and audible with the Holy Spirit. The language is popular, and signifies that what they saw and heard was the result of the Spirit.

34-35. Scripture proof of the Messianic exaltation of Jesus, which at the beginning of vs. 33 was regarded as the logical consequence of the resurrection. The prophet speaks of victory over the enemies of the king, and Peter may well have seen in the outpouring of the Spirit and in the consciousness of new power the promise and potency of a victory of Jesus over his enemies. *The Lord said unto my Lord.* This quotation is from the Septuagint of Ps. 110 : 1, which departs in only a single point from the Hebrew. This departure is the dropping of the proper noun 'Jehovah,' and the substituting for it of a common noun 'lord.' This is Septuagint usage everywhere, but it is especially unfortunate in this place. — As no king filled out the conceptions of the Psalm, it early came to be regarded as Messianic. See Mk. 12 : 35; Heb. 1 : 13; 5 : 6; 7 : 17, 21; 10 : 14. *On my right hand.* The place of honor. Jehovah will see that the foes of his king are overthrown.

36. **Therefore.** Peter here draws his conclusion from the various passages of Scripture which he has cited. *God hath made him both Lord and Christ.* In vs. 22 it was God who wrought mighty works by Jesus; in vs. 24 and 32 it was God who raised him from the dead; and in vs. 33 it was God who exalted him and gave him the promised Spirit. Therefore, Peter argues, God made him 'Lord,' that is, the greater king whom the words of the ancient psalmist had foreshadowed, and made him 'Christ.' *Whom ye crucified.* Peter's audience belonged to the Jewish people, and therefore were in some degree responsible for the act of the leaders. This accusation made to a heterogeneous multitude in the streets of Jerusalem only six weeks after the cruci-

37. Now when they heard *this*, they were "pricked in their heart, and said unto Peter and the rest of the 38. apostles, Brethren, what shall we do? And Peter *said* unto them, "Repent ye, and "be baptized every one of you in the name of Jesus Christ "unto the remission of your sins; and "ye shall receive the gift of the Holy

fixion of Jesus is proof that Peter had gone through some profound experience since his thrice-repeated denial of his master. It is proof that there was a spiritual reality in the mysterious event described in vss. 2-4.

37. *Pricked in their heart.* This inner effect might safely be inferred from their question, 'What shall we do?' This question implies that they admitted the justice of Peter's accusation, and recognized that they were indeed in a measure guilty in regard to Jesus, and therefore in danger of punishment at the approaching Day of Judgment. Otherwise their personal anxiety would be unintelligible.

38. *Repent ye.* So far Peter followed the example of the Baptist and of Jesus (Mark 1:4, 15). His experience with them would not allow him to think of anything but repentance as the first step into the new life. *Be baptized in the name of Jesus.* Here Peter departed from the Baptist, for his baptism was not in the name of Jesus, and Jesus had not himself baptized nor taught that baptism should be in his name (Matt. 28:19 reflects Christian ideas at the close of the first century). The great step of the apostle was followed throughout the apostolic age. Though great, this step was natural, if not inevitable. If it was natural for Paul to say that Israel was baptized unto Moses in the Red Sea and in the cloud (1 Cor. 10:2), much more might Peter conclude that the rite of admission among the followers of the Messiah should be performed in the name of the Messiah. *How* the name of Jesus was used in the rite of baptism at Pentecost or in subsequent N.T. times we do not know; but that baptism in the name of Jesus was understood to involve devotion to him and his kingdom cannot be doubted. *Unto the remission of your sins.* The association of forgiveness with baptism was a part of John's message (Mk. 1:4; Lk. 3:3). In the teaching and practice of Jesus forgiveness was associated with the acceptance of himself (e.g., Mk. 2:5, 10; Lk. 7:47), though it was his *habit* to speak of forgiveness as coming directly from God in response to repentance (see, e.g., Mk. 11:25; Matt. 6:12, 14; 18:35). Remission of sins is regarded by Peter as following on repentance and baptism into the name of Jesus Christ. Nothing is directly said of the death of Jesus. *Ye shall receive the gift of the Holy Ghost.* Peter makes no distinction

ACTS

39. Ghost. For to you is the promise, and to your children, and [°]to all that are afar off, *even* as many as the
40. Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying,
41. Save yourselves from this [°]crooked generation. They then that received his word [°]were baptized: and there were added *unto them* in that day [°]about three thousand souls.

Internal state of the earliest Christian community, 2: 42-47

42. And they continued stedfastly in the [°]apostles' teaching and fellowship, in [°]the breaking of bread and [°]the prayers.

between the apostles and his penitent hearers in the matter of receiving this gift.

39. **To all that are afar off.** Some scholars limit these words to the Jews of the Dispersion, others regard them as descriptive of the Gentiles. The language of Paul favors the latter view (Eph. 2: 17), the situation itself the former. For Peter was addressing Jews, many of them Jews from afar, but there seems to be no clear reason why he should turn aside to speak of the Gentiles. It is, however, to be remembered that the O.T. promise repeatedly contemplates the Gentile world, only the Jews of later times thought that the Gentiles could not share this blessing until they should accept the law and become circumcised.

40. **Crooked.** This figurative term — a synonym of ‘sinful’ — is found also in 1 Pet. 2: 18, but only once in the rest of the N.T., if we except Lk. 3: 5 where it occurs in a quotation.

41. **Were baptized.** By whom or with what particular rite we are not told. We are certain only that their baptism was in the name of Jesus Christ. **About three thousand souls.** The Greek word translated ‘about’ is a favorite of Luke (sixteen times, six in the rest of the N.T.), but is not used in statements based on his own personal acquaintance with facts. In seeing such a multitude turn to Jesus Peter saw the fulfilment of the Master’s word in Mk. 9: 1. Comp. Jn. 14: 12.

42. Though the conversion of a multitude was sudden, Luke shows in this and the following verses that it was genuine. The converts gave attention to the **teaching of the apostles** — mentioned here for

43. And ^ofear came upon ^oevery soul : and many won-
 44. ders and signs were done ^oby the apostles. And
 all that ^obelieved were ^otogether, and ^ohad all
 45. things common ; and they ^osold their possessions and

the first time and undefined, but probably concerned with the great facts in the life and teaching of Jesus. They also cultivated *fellowship*, as sharing the same hopes. Comp. Phil. 2:1. *The breaking of bread.* The Greek noun translated ‘breaking’ is used only here and in Lk. 24:35. The kindred verb is used by the synoptists in connection with the two miracles of feeding and in the Lord’s Supper ; also by Paul in First Corinthians. Luke uses the word once where the thought of the Lord’s Supper is excluded (Acts 27:35). In Acts 20:7 the Lord’s Supper is meant, but need not be understood exclusively. It may have been, as in 1 Cor. 11:17-22, a social meal that concluded with the memorial observance. In the present passage, since the breaking of bread is mentioned with other distinctly religious and ethical activities, we understand it as at least including the Lord’s Supper, though not necessarily coextensive with that rite. *The prayers.* This expression is not to be restricted to the worship in the temple, though that is probably included (see 3:1), but, in line with 1:14 and 1:15, we are to think of the meeting of the disciples by themselves.

43. **Fear.** The writer probably thought of this ‘fear’ or awe as occasioned by the supernatural manifestation at Pentecost. **Every soul.** It is not necessary to limit this to the non-believers. Comp. Acts 5:11. **By the apostles.** The translation ‘through’ (R.V.m.) is more in accord with the general statement concerning the miracles of Jesus (vs. 22), also with 3:12-13; 14:3; and 15:12.

44. **Believed.** ‘All that believed’ is a brief designation of the Christian community, and more unique than ‘brethren’ (1:15). The word is used absolutely, without object (so also in 4:32, etc.), which, however, the preceding verse easily supplies. Comp. 11:17. They believed that Jesus was the Christ. **Were together.** This means that meeting together and having fellowship with each other (vs. 42) characterized believers, not that, shutting their own homes, they all abode together in one building. The Galilean disciples and possibly some Hellenistic Jews who had no home in Jerusalem may have had common lodgings, though this verse does not require us to think so. **Had all things common.** This is a concrete illustration of the ‘fellowship’ to which they gave attention (vs. 42). Of its nature and limitations we learn something in the next verse. See note 3, Appendix.

45. **Sold their possessions and goods.** The imperfect tense indicates that sales were made from time to time. One and another,

- goods, and ^oparted them to all, according as any man
46. had need. And day by day, continuing stedfastly with one accord ^oin the temple, and breaking bread ^oat home, they ^odid take their food with gladness and ^osingleness of heart, praising God, and having ^ofavour with all the people. And ^othe Lord added to them day by day those that were being saved.

Peter's first sign and the address it occasioned, 3: 1-26

3. Now ^oPeter and John were going up into the temple
2. at ^othe hour of prayer, *being* the ninth *hour*. And a

as the need of the brotherhood required, was moved to dispose of property. *Parted them to all*. It is natural to suppose that this distribution was already made, as it was a little later (see 6: 2), under the direction of the apostles or by their hands.

46. *In the temple*. They were there for worship (see 3: 1), and probably also, even from the beginning, for witness, as they are said to have been only a little later than the present chapter. See 4: 1; 5: 21, 42. *At home*. This stands over against the temple (comp. 5: 42), but the expression does not necessarily turn our thought to *one* place. *Did take their food*. This statement should be understood metaphorically, as 'walking' is used by Paul. It is a part for the whole. It would be remarkable if, in Luke's glowing picture of the state of the first Christian community, the central affirmation were simply that they ate with gladness. *Singleness*. The Greek word so translated means, etymologically, 'smoothness,' and may therefore be taken in the secondary sense either of 'simplicity' or 'serenity.' *Favour with all the people*. Not because of their faithfulness to the temple, for the scribes were also faithful there, nor because of the breaking of bread, for that was private, nor, finally, because of their habit of praise; but rather because of the spirit of gladness and serenity that pervaded their lives. *The Lord added*. If vs. 36 would lead us to take 'Lord' here as referring to Christ, vs. 39 would with equal force point us to Jehovah as the one who, in the thought of the writer, added new members to the Christian community. In 5: 14 and 11: 24 the agency is left entirely undefined.

1. This is the first of three specific mighty works assigned to Peter in Acts. It is probably not introduced for its own sake, but simply because of what grew out of it. *Peter and John*. It is noteworthy that the three apostles whom Jesus on various occasions singled

certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them

3. that entered into the temple. Who seeing Peter and John about to go into the temple, asked to receive an
 4. alms. And Peter, fastening his eyes upon him, with
 5. John, said, "Look on us. And he gave heed unto them,
 6. expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have that give I thee. In the name of Jesus Christ of

out to be with him (Peter, James, and John) are the only ones who are mentioned by name in Acts apart from the list in Chapter 1. John appears at Peter's side on the present occasion, but neither here nor elsewhere in Acts, except in 4:19, is any specific activity assigned to him. **The hour of prayer.** It is mentioned as though it was the chief prayer-hour. No other is mentioned in Acts. At the ninth hour, three in the afternoon, the evening sacrifice was offered. The early Christians were Jews in good standing.

2. Lame. The cure of lameness is ascribed to Jesus (*e.g.*, Matt. 11:5), to Philip and Paul in Acts as well as to Peter (8:7; 14:8). Here, as in the case of the lame man whom Paul healed, the lameness was congenital. **Beautiful.** The location of this door is unknown. In 21:30, the only other N.T. passage where temple-doors are mentioned, it is evident that the reference is to some door of the sanctuary itself, not to one of the great gates which admitted into the temple court. Possibly then we may suppose that the 'beautiful' door was the main eastern entrance by which one came into the Court of the Women.

3. Fastening his eyes upon him. In the parallel case, 14:9, the narrator explains the scrutinizing look as designed to discover whether the man had faith. **Look on us.** The reason of this command may have been to secure the entire attention of the man, possibly also to make him expectant. At any rate, it seemed to have just these effects (see vs. 5).

6. What I have. These words express Peter's assurance of being able to help the man. He was conscious, not indeed of possessing any miraculous power in himself (see vs. 12), but of being the servant of a wonder-working God. **In the name of Jesus.** What Peter meant by these words we learn from vs. 16. He there asserts that the cripple had faith in the name of Jesus, and that this 'name' made him strong. Accordingly the words 'walk in the name of

7. Nazareth, walk. And he ^otook him by the right hand, and raised him up: and immediately his ^ofeet and his
8. ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and ^opraising
9. God. And all the people saw him walking and praising
10. God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
11. And as he held Peter and John, all the people ran together unto them in the ^oporch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, ^owhy marvel ye at this man? or why fasten ye your eyes on us, as though ^oby our own power or godliness we had

Jesus' signify to walk trusting in the power of that name. Thus in Peter's words there was an appeal to the man to exercise faith. According to the punctuation of R.V., the interpretation of the clause would be different. We should then have to connect the clause 'in the name of Jesus' with some verb to be understood like 'I charge thee.'

7. **Took him by the right hand.** He treated the man as he had seen his wife's mother treated by Jesus (Mk. 1: 30). He commanded the man to walk, and then helped him to fulfil the command. **Feet and ankle-bones.** These words are found only here in the N.T. Their specification may be due to the fact that the author was a physician.

8. **Praising God.** The healed man was in no doubt as to the source of his healing. Though he might cling to Peter and John as the men who had brought him help (vs. 11), he knew that they were not the ultimate source of it. Comp. 14: 9-11.

11. **Solomon's Porch.** A cloister or colonnade on the east side of the great temple area, where Jesus sometimes taught (Jn. 10: 23) and which appears to have been the favorite meeting-place of the disciples in the first days of the Church (see 5: 12).

12. **Why marvel ye at this man?** In Peter's thought, what had taken place did not warrant their great amazement. It was rather

13. made him to walk? "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, "hath glorified "his Servant Jesus; "whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied "the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the "Prince of life; whom God raised from the dead; whereof we are witnesses. And

a matter of course. By our own power or godliness. The 'power' was that of 1 : 8, not their 'own,' though they possessed it (see vs. 6). Neither was the miracle due to any peculiar piety of the apostles which might, as it were, have *earned* from God this wondrous display of power.

13. **The God of Abraham, etc.** The language of the famous passage Ex. 3 : 6. Peter traces the miracle not to any new or strange power, but to the covenant God of his hearers. **Hath glorified.** The healing of the cripple had been 'in the name of Jesus,' and so had glorified him. **His Servant Jesus.** No other N.T. writer calls Jesus "servant" except as Matthew once applies to him an O.T. quotation which contains the word. Matt. 12:18. It is probable that the usage was based on Isaiah (see, e.g., 42:1; 43:10), and expressed the conviction of the early Church that what was said of the 'servant of Jehovah' in the O.T. was fulfilled in Jesus Christ. **Whom ye delivered up.** Peter contrasts God's treatment of Jesus and his treatment by the Jews.

14. This verse explains what was meant by the 'denial' before Pilate, viz. the refusal to ask for the release of Jesus (Matt. 27:17, 20). The wickedness of the Jews is emphasized by the fact that they asked the release of one who took the lives of others and killed that one who gives life. **The Holy and Righteous One.** The prophets are called 'the holy prophets' (3:21) and the centurion Cornelius is called a 'righteous' man (10:22). Jesus, however, is designated as uniquely holy and righteous—*the* holy and righteous one. These terms mark one side of his character and life. Comp. what Peter says in 10:38.

15. **Prince of life;** i.e., the one who, full of life himself, leads others into life. The sense of 'author' does not harmonize with the words that immediately follow. Had Peter thought of Jesus as the ultimate author of life, we should expect that he would have ascribed the resurrection of Jesus to Jesus himself. Jesus is the very embodiment of faith and life, and so in a true sense the author of faith and life in others, yet not their ultimate source (comp. Jn. 5:26; 6:35, 63).

- by ^ofaith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness
17. in the presence of you all. And now, brethren, I wot that ^oin ignorance ye did it, as did also your rulers.
18. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he
19. thus fulfilled. Repent ye ^otherefore, and turn again, that your sins may be blotted out, that so there may come ^oseasons of refreshing from the presence of the
20. Lord; and that he may ^osend the Christ who hath been

16. **Faith** in the name of Jesus is faith in what the name represents, the gracious and loving character of Jesus and his power as Christ to execute the will of God.

17. **In ignorance.** Peter's word echoes Lk. 23:34. The Jewish people were ignorant of the character of Jesus, of his divine fitness to be their deliverer. Peter's confidence that this was the case rested on his own personal knowledge. The 'rulers' are here particularly mentioned because they were more directly responsible for the death of Jesus than were the common people. Comp. 1 Tim. 1:13.

18. This verse marks an advance on the thought in 2:23. The death of Jesus was not only by the counsel of God, but that counsel had been made known through the prophets. This same thought is ascribed to Jesus in Lk. 24:46. It is noteworthy that when Jesus, toward the close of his ministry, began to teach the apostles concerning his death, Peter rebuked him (Mk. 8:32), and none of them understood his saying about the necessity of his death (Mk. 9:32). At that time neither Peter nor other Jews found the death of the Messiah in the O.T.; now Peter sees it in 'all' the prophets. Thus the O.T. was becoming a new book to the disciples.

19. **Therefore.** The call to repent is made in view of the fact that they had acted in ignorance, and also in view of the fact that a divine purpose had been fulfilled in the death of Jesus. **Seasons of refresh-ing.** This expression, found only here in the N.T., denotes, if we define it by the two following verses, as we probably should do, the times of the Messianic fulfilment.

20. **Send the Christ.** The time of the sending is indicated in the following verse. **Appointed for you.** This statement is most naturally explained as based on the life and work of Jesus. It was thence that Peter knew his 'appointment.'

21. "appointed for you, *even* Jesus: whom the heaven must receive until the times of "restoration of all things, whereof God spake by the mouth of his holy prophets
22. which have been since the world began. Moses indeed said, "A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak
23. unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed
24. from among the people. Yea and "all the prophets

21. Restoration of all things. The O.T. closes with a prophecy of a moral restoration, brought about by another Elijah, prior to the great day of Jehovah's judgment (Mal. 4: 5-6). The scribes in the time of Jesus taught that Elijah should precede the Messiah and restore all things (Matt. 17: 11). Jesus saw in John the Baptist a fulfilment of Malachi's word (Mk. 9: 13; Matt. 17: 12-13), but not such a fulfilment as the scribes anticipated. The Baptist did not 'restore' all things; on the contrary, he met with great opposition and was put to death. Yet he was a restorer in the sense of Malachi's prophecy. Jesus continued the work of restoration, the work of preparation for the 'day of Jehovah.' Accordingly the 'times of the restoration of all things' may describe the present period, at the close of which, in Peter's thought, the Christ will be sent again.

22-24. These verses are a practical illustration and expansion of the statement at the close of vs. 21. The quotation from Moses is not an exact citation of any passage in the Pentateuch, but is in the main from Dt. 18: 15 with a free adaptation of the thought of the four subsequent verses. It shows the influence of the Septuagint, especially the first half of vs. 22. The promised prophet is to be like Moses (so the Hebrew), or his raising up, that is, his providential appearance, is to be like that of Moses (so the Septuagint and R.V.m.). As Moses was a restorer, bringing the children of Israel back to Canaan, so Christ is a restorer. The citation from Deuteronomy lays stress on obedience to the prophet. And Peter probably thought of obedience to Christ as the way of the 'restoration of all things.' **A prophet.** In Jn. 8: 40, 41 we learn that some people at least referred Dt. 18: 15 not to the Messiah but rather to some conspicuous forerunner of the Messiah. This conception of Christ as a 'prophet' raised up from among his brethren is not one that a writer late in the first century would have been likely to invent and ascribe to Peter.

24. All the prophets from Samuel. Moses indeed was a prophet

- Gen. 22 : 17 from Samuel and them that followed after, as many as
 25. have spoken, they also told of ^othese days. Ye are the ^osons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And ^oin thy seed shall all the families of the earth be blessed.
 26. Unto ^oyou first God, ^ohaving raised up his Servant, sent him ^oto bless you, in turning away every one of you from your iniquities.

The arrest and release of the Apostles, 4: 1-31

4. And ^oas they spake unto the people, ^o1 the priests and the ^ocaptain of the temple and the ^oSadducees ^ocame

* chief priests

(Dt. 34 : 10), but Samuel was regarded as the founder of the prophetic order. Comp. Acts 13 : 20. These days. It appears that Peter, in speaking thus, thought of the period of 'restoration' as including the present.

25. Sons of the prophets. That is, heirs of the promises which the prophets spoke. Comp. 2 : 38. In like manner, 'sons of the covenant' are those who inherit its privileges and obligations. In thy seed. The covenant promise is here quoted with reference to the Jews, though it included all the 'nations' (Gen. 22 : 18). Peter's hearers were Jews, and it was for their encouragement that he cited the words of the covenant. If, then, *they* are the 'seed' of Abraham, all the families of the earth are to be blessed in them, which means that they are called to be the special channel of God's blessing to men, notably of the Messianic blessing. But if they are to *communicate* it to all nations, they must, of course, first receive it for themselves. If, however, the word 'seed' refers to the Messiah (so Gal. 3 : 16), then Peter is reminding his hearers that they, as one of the 'families' of the earth, are entitled to this supreme blessing.

26. You first. This thought is occasioned by the form of the promise. The blessing is for all the families of the earth, but first for the Jews. This was also the doctrine of Paul (*e.g.*, Rom. 1 : 16). A basis for the doctrine was to be found both in the example and the words of Jesus (*e.g.*, Matt. 10 : 5-6; 15 : 24). Having raised up his servant. Agreeably with the promise in vs. 22, this refers not to

2. upon them, being "sore troubled because they taught the people, and "proclaimed in Jesus the resurrection
3. from the dead. And they laid hands on them, and put

the resurrection of Jesus, but to his historical appearance. To bless you. Peter interprets the blessing promised to Abraham as consisting, first and fundamentally, in a turning from iniquities. While Jesus lived, and even after the resurrection (*e.g.*, 1:8), the apostles' conception of the Messianic blessing was largely materialistic; but a great change had come to their views in the last few days or weeks.

1. **As they spake.** From this plural it appears possible that *both* Peter and John were speaking to different circles at the same time, though only the words of Peter are preserved. **The priests.** The marginal reading 'chief priests' accords better with the usage of Acts, for while 'priests' are mentioned only once (*i.e.*, aside from this passage), 'chief priests' are mentioned ten times. If we read 'chief priests,' then, since only one held the office at a time, the plural must be understood as including ex-high-priests (see *Jew. War*, VI, 2.2), or, more broadly, as including the leading members of the high priestly families. See vs. 6. **Captain of the temple.** This title is peculiar to Luke, and with one exception (5:26) it is always coupled with the office of high priest, usually following that. The officer denoted was head of the temple police force who had the large task of preserving order and of securing the observance of various statutes, as, *e.g.*, those regarding the presence of Gentiles in the courts of the temple. **The Sadducees.** In view of vs. 6 and 5:17 it seems that Luke regarded the high priestly families as being, in good part at least, Sadducees. Comp. *An. XX*, 9.1. In the present verse, then, the 'Sadducees' are not contrasted with the 'chief priests.' **Came upon them.** The Greek word here employed is a favorite of Luke (eighteen times, twice in the rest of the N.T.). It is used of sudden, unexpected appearances, as those of angels and other supernatural beings (*e.g.*, Lk. 2:9; Acts 23:11), and there is also frequently associated with it the idea of violence (*e.g.*, 6:12; 17:5).

2. **Sore troubled.** All the common people were favorable toward them (2:47), but not the leaders. So, in general, had it been in the case of Jesus. The causes of their dissatisfaction were (1) that the disciples were assuming to be teachers of the people (comp. 2:42), and (2) that they proclaimed the resurrection. This latter point made them especially offensive to the Sadducees (comp. 23:8). **Proclaimed in Jesus.** It is uncertain whether these words mean that the apostles proclaimed the doctrine of resurrection on *the basis* of the resurrection of Jesus, or that, acting in the name of Jesus, they proclaimed the doctrine. The book does not elsewhere speak of activity as being 'in Jesus.'

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- them ^oin ward unto the morrow : for it was ^onow even-tide. But many of them that heard ^othe word ^obelieved; and the number ^oof the men came to be ^oabout five thousand.
5. And it came to pass on the morrow, that their ^orulers and elders and scribes were gathered together ^oin Jerusalem; and ^oAnnas the high priest *was there*, and Caiaphas, and John, and Alexander, and ^oas many as 7. were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what

3. **In ward.** In 5:18-19 the 'ward' or confinement was prison, but the word does not necessarily require this. **Now eventide.** Hence some three hours had been spent in Solomon's porch. Comp. 3:1.

4. **The word.** That is, the message of the Gospel. Comp. 6:4; 8:4. It is the equivalent of 'thy word' (4:29) and the 'word of God' (4:29, 31). **Believed.** Frequently used in Acts without an object (e.g., 4:32; 8:13). On the author's conception of the content of the belief, see 5:14; 8:37; 15:11. **Of the men.** Women are first specified as among new converts in 5:14. About five thousand. This is an approximate estimate of all the converts from Pentecost to the present hour.

5. **Rulers, elders, scribes.** These were the constituent elements of the sanhedrin, the supreme court of the Jews. The sanhedrin is more frequently designated in Acts by two of the elements, viz., chief priests and elders. See vs. 23; 23:14; 25:15. The 'rulers' seem to have been the same in this case as the 'high priests' (vs. 6), though they are sometimes distinguished from them. See Lk. 23:13; 24:20. The 'elders,' unlike the priests and scribes, were a class whose membership in the sanhedrin rested on general considerations of prominence in the community. **In Jerusalem.** This clause, which has been connected with 'scribes' (hence 'scribes of Jerusalem'), or with all the three classes (the thought being that those of the three classes who were then *at hand* gathered together), is rather to be taken with the verb. Since Luke was writing for Greeks and writing long after the sanhedrin had ceased to meet in Jerusalem, it was natural to specify the place of the present meeting.

6. **Annas the high priest.** He was not strictly such, but virtually. Comp. Jn. 18:13, 24. He dominated the office a very long time through five sons and one son-in-law (*Ant.* XX. 9. 1). **As many as were of the kindred of the high priest.** This expression suggests how grave the situation was in the thought of the rulers.

8. power, or in what name, ^ohave ye done this? Then Peter, filled with the Holy Ghost, said unto them,
 9. Ye rulers of the people, and elders, if we this day are
 ^oexamined concerning ^aa good deed done to an impotent
 10. man, by what means this man is ^omade whole; be it
 known unto you all, and to all the people of Israel, that
 in the name of Jesus Christ of Nazareth, ^owhom ye cruci-
 fied, whom God raised from the dead, *even* ^o1 in him doth
 11. this man stand here before you whole. He is the stone Ps. 118
 which was set at nought ^oof you the builders, which

* m in this name

7. **Have ye done this?** They did not question that a cure had been wrought: they would only know how. And yet the question may well have been only a pretence. It seems probable that they had heard how it was with the use of Jesus' name that the man had been healed. They may have sought by their question an incriminating confession from the disciples.

9. **Examined.** Treated as disturbers of the peace the night before (vss. 2-3), they are now judicially examined by the same body before which Jesus had been brought. **A good deed.** Peter is aware, and wishes his judges also to be aware, of the contrast between his own treatment of the lame man and their treatment of him. **Made whole.** In 2 : 21, 40, 47 the word here used of a physical cure is used of spiritual blessing. So elsewhere throughout Acts. It is only from the context that we learn its particular reference.

10. **Whom ye crucified.** Here, when addressing the sanhedrin, Peter's words are true in a fuller sense than on the two preceding occasions when the same charge was made. See 2 : 23; 3 : 14. **In him.** The margin 'in *this* name' is both closer to the Greek and is more suited to the preceding context. Comp. 3 : 6, 16.

11. This verse is an adaptation of Ps. 118 : 22, while in 1 Pet. 2 : 7 the same passage is given almost exactly as it stands in the Septuagint. This use of the passage by the apostles was natural in view of Christ's own use of it. See Matt. 21 : 42; Mk. 12 : 10; Lk. 20 : 17. **Of you the builders.** Not the 'builders' had in mind by the psalmist, for they were the 'nations,' Gentiles not Jews, even as the 'stone' in the original refers to Israel, not to the Messiah. We may say that the verse was applicable to Jesus and the Jews who crucified him in even a higher, completer sense than it had ever been applicable to

12. °was made the head of the corner. And °in none other is there °salvation : for neither is there °any other name under heaven, that is given among men, wherein we must be saved.
13. Now when they beheld the boldness of Peter °and John, and had perceived that they were °unlearned and ignorant men, they marvelled; and they °took knowledge of them, that they had been with Jesus. And seeing the man which was healed °standing with them,

Israel and the nations. **Was made.** The divine intention to make Jesus the 'head of the corner' was signally manifest to Peter in the fact of the resurrection.

12. **In none other.** In view of vs. 10 and of what follows in the present verse, we should probably supply with 'none other' the word 'name.' Others take it personally. **Salvation.** This noun, as also the kindred verb in vs. 9, is used in Acts both of physical deliverance (*e.g.*, 7:25; 27:34) and of spiritual redemption. **Any other name under heaven.** Peter repeats with emphasis the thought of the first clause of the verse. There could be only one Christ. The general character of his language, which looks beyond the Jews, may perhaps have been occasioned by the fact that the Sadducees — and he was speaking to some of this sect — were favorable to Greek culture and philosophy.

13. **And John.** The 'boldness' of John might be inferred from his bearing before the sanhedrin, but the perception that he as well as Peter was unlearned and ignorant rather implies that he had spoken, though no speech of his is given. **Unlearned and ignorant.** The Greek of the first of these words is found only here in the N.T. and of the second only here in Luke's writings. Peter and John were, technically speaking, unlearned. They as little as their Master (see Jn. 7:15) had been through the rabbinic schools. But, speaking broadly, they were not ignorant and unlearned in regard to the kingdom of God. **Took knowledge of them.** The force of the Greek is not wholly clear, but we understand it to mean that one and another recognized Peter and John as men whom they had seen with Jesus, perhaps on the day of his trial.

14. This verse, though treated by the R.V. and S.V. as an independent sentence, is very closely connected with the preceding. It records a fact that is parallel to the last. The judges both recognized that Peter and John had been with Jesus, and they had nothing to say against the cure, for the healed man was there before their eyes.

15. they could say nothing against it. "But when they had commanded them to go aside out of the council,
 16. they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been "wrought through them, is manifest to all
 17. that dwell in Jerusalem; and "we cannot deny it. But that it spread no further among the people, "let us threaten them, that they speak henceforth to no man
 18. "in this name. And they called them, and charged them "not to speak at all nor teach in the name of Jesus.
 19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto
 20. you rather than unto God, "judge ye: for "we can-

Standing with them. The man who had been healed indicated in this way that he made the case of the apostles his own. It was a brave and loyal act, most unlike the conduct of Peter when Jesus was on trial.

15. It is always difficult for a large body to keep a secret; and, moreover, it is probable that in the council were some who, if not at that time yet soon after, became followers of Jesus. Comp. 6:7. Thus the nature of its deliberation would become known.

16. **Wrought through them.** It is noteworthy that the unbelieving Jews, even as Peter (see 3:12-13), traced the sign to a power beyond man. **We cannot deny it.** This is valuable testimony to the reality of the cure. They did not think it worth while to ascribe the work to Satan, as some of the Pharisees had done in the case of Jesus on a certain occasion. See Matt. 12:24.

17. **Let us threaten them.** They doubtless expected that this would be effectual. How little they understood the new spirit of the disciples! **In this name.** The Greek, not the same here as in 3:6, might be rendered 'on the ground of this name.' The disciples are thought of as taking their stand upon it, making the name of Jesus (the Christ) the foundation of their teaching.

18. **Not to speak at all nor teach.** The first clause may be referred to such utterances as that of Peter when he healed the lame man (3:6). That was not formal teaching, but it made the leaders just as much trouble.

19. **Judge ye.** Peter knew that but one answer could be given to the proposition as he had put it. He was willing that the council

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- not but speak the ^othings which we saw and heard.
21. And they, when they had ^ofurther threatened them, let them go, finding nothing how they might punish them, ^obecause of the people; for all men ^oglorified
22. God for that which was done. For the man was ^omore than forty years old, on whom this miracle of healing
23. was wrought. And being let go, they came ^oto their own company, and reported all that the chief priests
24. and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one

should pass judgment on the point whether a man's supreme obedience was due to God or to men.

20. **We cannot but speak.** This utterance throws light on the 'judge ye' of the last verse. Whatever the council might say would not change the apostles' purpose to witness to Jesus. **Things which we saw and heard.** That is, in the ministry of Jesus.

21. **Further threatened.** This seems to imply that the proposal of vs. 17 had been carried out, though vs. 18 does not mention threats. The threat may well have been to excommunicate the disciples. **Because of the people.** Thus popular favor saved the apostles as it had more than once averted hostile attacks from the Master. See Mk. 11:32; Lk. 19:48. **Glorified.** Better, 'were glorifying,' that is, at that very time.

22. **More than forty.** To the common people the miracle was probably heightened by the age of the man, but Luke as a physician can hardly have attached such significance to the man's age since he was *born* lame. It is noteworthy that the Greek word here translated 'healing' is found only in Luke in the N.T.

23. **To their own company.** It is not necessary to limit this expression to the apostles in view of anything in vss. 24-31, for even that which is said in vs. 31 was true of all disciples at Pentecost (2:4); nor, on the other hand, is it probable that it included the total number of believers.

24. This prayer (24-30) is much too long and complex to allow the supposition that all present uttered it simultaneously. It was too early in the history of the Church, and the course of affairs until the preceding day had been too calm, to allow the supposition that these verses were a prayer with which all disciples were familiar. We must then suppose that some one person uttered the prayer, and that the words 'with one accord' refer to its being taken up by all present and made their own; or else that there was a *spontaneous* outpouring

accord, and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them
 25. is : who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,

Ps. 2:1, 2

And the peoples imagine vain things?

26. The kings of the earth set themselves in array,
 And the rulers were gathered together,
 Against the Lord, and against ^ohis Anointed :

27. ^ofor of a truth in this city against thy holy Servant Jesus, whom thou ^odidst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,

28. were ^ogathered together, to do whatsoever thy hand and of prayer, and that these verses preserve the *general tenor* of it, not the very words. O Lord. Rather, 'O Sovereign One' — a designation of God in line with the apostles' conviction that all human opposition to the kingdom of Jesus would be in vain.

25-26. The words which immediately introduce this quotation from the second Psalm contain, according to modern students of the text, some early error. They are variously given in different MSS. The reading represented by the R.V. is the most acceptable. **His Anointed.** The 'Anointed' of the Psalm was, in the first instance, some king of Israel, but which one cannot be definitely determined. The early Christians, as before them the Jews, regarded the Psalm as Messianic.

27. **For of a truth.** These words introduce certain historical facts which the speaker regarded as fulfilling the Psalm and therefore as justifying its quotation. **Didst anoint**, *i.e.*, empower by thy Spirit to act as Saviour. **Gathered together.** The circumstances connected with the death of Jesus corresponded to those described in the ancient Psalm. In both cases there was a gathering of enemies, in both it was against the Anointed of God. Herod and Pilate answer to the 'kings' and 'rulers,' the Romans and Israel to the 'Gentiles.' The expression 'peoples of Israel,' though in a measure justified by the twelvefold division of Israel, seems to have been occasioned by the fact that the Psalm uses the plural. The 'peoples' of the Psalm, however, were Gentiles, not Jews. Here the adaptation of Scripture is just the reverse of Paul's in Rom. 10: 25-26.

28. The same fundamental thought as in the speeches, 2: 23;
 3: 18. On 'counsel' see note on 2: 23.

29. thy counsel foreordained to come to pass. And now, Lord, ^olook upon their threatenings: and grant unto thy servants to speak ^othy word with all boldness,
30. while thou stretchest forth thy hand to heal; and that signs and wonders may be done ^othrough the name of
31. thy holy Servant Jesus. And when they had prayed, ^othe place was shaken wherein they were gathered together; and they were all ^ofilled with the Holy Ghost, and ^othey spake the word of God with boldness.

Fellowship among the early Christians, 4:32-37

32. And the ^omultitude of them that believed were of ^oone heart and soul: and not one *of them* said that aught of the things which he possessed was ^ohis own;

29. **Look upon their threatenings.** That is, consider with a view to their punishment. **Thy word.** Just as the signs of Jesus are traced up to the power of God (see 2:22), so here the Gospel is ascribed to him.

30. This prayer for divine intervention in the form of miraculous works proceeds from the special to the general. Healing was both a 'sign' and a 'wonder,' but not the only one. This prayer for signs by the side of the prayer for boldness indicates that, at this time, they were thought of great importance for the extension of the kingdom of Christ. **Through the name of.** This equals 'through him' in 2:22. Their own part in the work is left entirely in the background. It is the power of God working through Jesus that produces the result which they desire.

31. **The place was shaken.** It is most natural to suppose that the author regarded this as the shaking in 16:26. As the noise in 2:2, so here the motion is thought of as supernaturally caused. **Filled with the Holy Ghost.** Since many of those present had been 'filled' with the Spirit at Pentecost (2:4), it follows that the author did not think of the 'filling' as permanent. Rather it was thought of as giving a power of which they were unequally conscious at different times. On the rendering of the words, see Appendix. **They spake.** Better, 'they continued to speak.' The word refers to the succeeding days; while the disciples were together by themselves, there was *no opportunity to exhibit boldness.*

32. **Multitude.** See note on 2:6. **One heart and soul.** The

33. but they had ^oall things common. And with ^ogreat power ^ogave the apostles their witness of the resurrection of the Lord Jesus : and ^ogreat grace was upon them all. For neither was there among them any that lacked : for ^oas many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them ^oat the apostles' feet : and distribution was made unto each, according as any one had need.
36. And Joseph, who by the apostles was ^osurnamed

double expression emphasizes the completeness of the harmony. His own. That is, no one, in the face of any *need* of the brotherhood, said that his goods were his own. All things common. See note on 2:44.

33. Great power. Nothing suggests that this should be thought of otherwise than as spiritual power. Gave their witness. The Greek verb suggests that this witness was something that might properly be asked or demanded of the apostles. This is in line with their conception of apostleship. See 1:22. What this witness was, in detail, we may infer from the resurrection narratives in the Gospels. From the connection in which this statement stands it seems probable that the reference is to a witnessing in the company of the believers. On earlier occasions Peter had spoken to unbelievers on the same subject. See 2:24; 3:15; 4:10. Great grace. It seems to follow from the next verse that by this 'grace' was meant the favor of God. Comp. 2:47. An invisible reality was inferred from things which were seen.

34. The simple thought of the verse is that no needy person was allowed to continue in need. Different ones, to prevent this, sold ground and houses from time to time. (The verbs both in this verse and the following are in the imperfect tense, denoting repeated action.) As many as. This cannot be taken literally, for then the early believers would have been singularly devoid of common sense. The sale of lands and houses was doubtless exceptional, and even then did not extend to the very roof over one's head. But the need of the brotherhood — and this is the great fact — was felt by those who had means, and so felt that it was spontaneously supplied. At the apostles' feet. This may mark an advance on the state that existed immediately after Pentecost, 2:44-45. There was at that time no indication that the work of aiding the needy was organized and that the apostles directed it.

- Barnabas (which is, being interpreted, Son of exhortation), a ^oLevite, a man ^oof Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

Ananias and Sapphira, 5:1-11

5. But a certain man named Ananias, with Sapphira
2. his wife, sold a possession, and ^okept back *part* of the price, his wife also being privy to it, and brought a
3. certain part, and ^olaid it at the apostles' feet. But Peter said, Ananias, ^owhy hath Satan filled thy heart ^oto

36-37. A special case of generosity is noted, singled out of the instances implied in vs. 34, perhaps because of the great prominence afterward attained by Barnabas. *Surnamed Barnabas*. The fact that Luke always uses this surname instead of the man's true name indicates that it had been generally adopted among the disciples in Jerusalem. It must then have been strikingly apt. Luke's interpretation of the name may be variously understood ('son of prophecy,' 'son of Nebo,' etc.), but in view of 11:23-24, the translation of the R.V., 'son of exhortation,' appears to be justified. *Levite*. Barnabas is the only Levite mentioned by name in the N.T. The fact that Levites according to the ancient law (Dt. 10:9) had no portion in Israel among their brethren was not regarded, in Jeremiah's time, as debarring priests from the ownership of land (see Jer. 32:7-12), nor was it in the first century, for Josephus tells us that he was a priest and also owned lands near Jerusalem (*Vita*, I. 76). *Of Cyprus by race*. It is not told us whether his present home was in Jerusalem or in Cyprus. The land which he sold may have been in either place. Cyprus, though not mentioned in the geographical list of chapter 2, had a large Jewish population, and some of its earliest converts were distinguished evangelists (11:20).

1. The names of the man and his wife are in striking contrast to their character. 'Ananias' means, 'Jehovah is gracious,' and 'Sapphira' means 'beautiful' or 'precious.'

2. *Kept back part of the price*. The implication of the Greek word is bad. See Titus 2:10. *Laid it at the apostles' feet*. The act was like that of Barnabas, but the sequel shows that it was for effect. *Why hath Satan filled thy heart?* Inner processes of the mind often manifest themselves in the face and bearing. Peter doubtless saw that the man was acting hypocritically, and his question means,

lie to the Holy Ghost, and to keep back *part* of the
 4. price of the land? Whiles it remained, did it not
 remain *°thine own?* and after it was sold, was it
 not in thy power? How is it that *°thou hast con-*
ceived this thing in thy heart? thou hast *°not lied*
 5. unto men, but unto God. And Ananias hearing these
 words fell down and *°gave up the ghost:* and great
 6. fear came upon all that heard it. And *°the young*

'Why have you allowed Satan to fill your heart?' To lie to the Holy Ghost. That is Peter's analysis of the act of Ananias. The man himself had surely not seen his act in so serious a light. At most he had regarded it as a venial deception of the apostles.

4. *Thine own . . . in thy power?* It is plain from Peter's words that the disciples were under no outward compulsion whatever to sell property for the common good. The legal right of a man to his property was not remotely questioned. Hence there was no excuse for Ananias. *Thou hast conceived.* In vs. 4 the lie is ascribed to Satan, here to Ananias, but the variation is merely formal. Ananias is held responsible there as here. *Not unto men, but unto God.* It could be said that it was not a lie unto men because that aspect of the deed was regarded as infinitely less important than the other. The statement is rhetorical.

5. *Gave up the ghost.* The Greek word here employed—frequently used by medical writers—is found only in Luke in the N.T. (vs. 10; 12: 23). It is to be noted regarding the death of Ananias (1) that Peter spoke no word of judgment on him: he simply diagnosed his sin, as one of the old prophets might have done. It does not appear from the narrative that he had any idea of what was about to befall Ananias. Hence (2) the author probably regarded the death of Ananias as an immediate judgment of God. (3) Without questioning that it was a divine judgment, we are to hold that it took place according to natural laws. And (4), though it may be regarded as a divine judgment, since it took place according to laws which God has established, it clearly does not accord with Jesus' method of dealing with the sin of hypocrisy.

6. *The young men.* The use of the definite article here probably does not indicate that certain ones had been appointed to this sort of duty. Of such an office this passage would be the only N.T. evidence. It was simply natural that the burial of Ananias should be undertaken by the younger men, those who had strength to bear burdens. *Arose.* It is here suggested (as also in the last clause of vs. 5) that Ananias had brought his money to the apostles on the occasion

men °arose and °wrapped him round, and they carried him out and buried him.

7. And it was about the space of three hours after, when his wife, not knowing what was done, °came in.
8. And Peter answered unto her, Tell me °whether ye sold the land for so much. And she said, Yea, for so
9. much. But Peter *said* unto her, How is it that ye have agreed together °to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are °at the door, and °they shall carry thee out.
10. And she fell down °immediately at his feet, and gave

of some public gathering. The significance of such an act is obvious. **Wrapped him round.** The Greek verb might mean that they composed the body for burial, but in a writer who shows so great fondness for medical terms as Luke does, it probably signifies to enshroud, for in medical writings it was used of wrapping about with bandages.

7. **Came in.** The occasion of her coming, as well as the place to which she came, is not clearly indicated, though it has been thought that the 'three hours' interval suggests one of the hours of prayer. But the place where the apostles received offerings and made distribution (4 : 35) can hardly have been in the temple, where the hour of prayer would naturally have been observed. See 3 : 1.

8. Obviously Peter was acquainted with Sapphira, and knew her as the wife of Ananias. It may well be that he knew more of her character and of her husband's than this brief narrative suggests. **Whether ye sold the land for so much.** This expression is natural if Peter pointed as he spoke to the amount which Ananias had brought, or, pointing to it, mentioned the sum. The question evidently aimed to ascertain whether Sapphira shared her husband's guilt. Peter may have suspected this from her demeanor or from his previous knowledge of her.

9. **To tempt the Spirit of the Lord?** See on vs. 3. Their agreement was, of course, not to tempt or try the Spirit of God. This is Peter's uncovering of the real inner significance of the act. **At the door.** The return of the young men just in the moment when the guilt of Sapphira was made manifest, together with the fate which had befallen Ananias, accounts for Peter's conviction that she also is to share in his judgment. **They shall carry thee out.** From what he thought to have been God's dealing in one case he argued what it would be in another that was altogether parallel.

up the ghost: and the young men came in and found her dead, and they carried her out and buried her by 11. her husband. And great fear came upon the whole ^ochurch, and upon all that heard these things.

Signs of the apostles; growth of the Christian community,
5:12-16

12. And ^oby the hands of the apostles were many signs and wonders wrought ^oamong the people; and ^othey 13. were all with one accord in Solomon's porch. But ^oof the rest durst no man join himself to them: howbeit 14. the people ^omagnified them; and believers were the

10. **Immediately.** The death of Sapphira was regarded by Luke as a divine judgment. It was such only as we see divine judgment realized through natural laws. It was doubtless due to the overwhelming shock caused by the exposure of her sin and the knowledge of her husband's fate.

11. **Church.** It appears doubtful whether this term, here used for the first time in Acts, was already employed to designate Christians while as yet the courts of the temple were their common place of meeting, and the gulf which was to separate them from other Jewish worshippers had scarcely begun to appear. One cannot, however, speak on this point with positiveness.

12. **By the hands of the apostles.** The writer, though recording no miracle by any apostle except Peter, manifestly thought that the others wrought similar works. **Among the people.** The signs were not wrought in any particular place, as Solomon's porch, but in various places. See 3:6; 5:15. **They . . . all.** It is not clear who were in Solomon's porch with one accord, whether the apostles just mentioned, or the entire company of believers. There is no reason for thinking that the one hundred and twenty (1:15) continued as a distinct circle within the larger body of believers.

13. **Of the rest.** The meaning of this depends on the meaning of the preceding 'they,' which is confessedly obscure. It is perhaps best to refer it to non-Christians. In this case the statement that no man durst join himself to the apostles must be understood of outward association. See 9:26. The author may have thought that the fate of Ananias and Sapphira had created a certain dread of approaching the apostles. **Magnified.** The superstitious awe before

- more added to the Lord, ^omultitudes both of men and
 15. women; ^oinsomuch that they even carried out the sick
 into the streets, and laid them on beds and ^ocouches,
 that, as Peter came by, at the least ^ohis shadow might
 16. overshadow some one of them. And there also came
 together the multitude from the cities round about
 Jerusalem, bringing sick folk, and them that were
 vexed with unclean spirits: and they were healed every

The arrest, punishment, and release of the apostles,

5:17-42.

17. one. But ^othe high priest rose up, and all they that were
 with him (which is the ^osect of the Sadducees), and they

the apostles as wonder-workers appears not to have excluded popular
 respect for them as good men. See 2: 47.

14. A particular statement parallel with the preceding general
 one. 'People magnified them; converts were made.' The transla-
 tion of the margin is preferable to that in the text. 'Added to the
 Lord' is indeed an expression found elsewhere in Acts (11: 24),
 but the order of the Greek words in the present instance is against it.
Multitudes. The only instance in the N.T. where the plural of this
 word is used in Greek. It is probably taken to emphasize the greatness
 of the number of converts.

15. **Insomuch that.** These words introduce a *consequence* of the
 high esteem in which Peter was held, or Peter and the other apostles,
 that esteem which was affirmed in vs. 13 and illustrated in vs. 14.
Couches. The Greek word suggests a small and poor bed, and should
 be rendered by 'cot' or 'pallet'. **His shadow.** This belief in regard
 to Peter's shadow is analogous to that of the woman who touched the
 hem of Christ's garment (Mk. 5: 28). What results followed from
 this faith in the magical influence of Peter, we are not told.

16. This is the first reference to an extra-urban influence of the
 apostles. It is noteworthy that, as in the case of the public ministry
 of Jesus, it was not the teaching but the mighty acts which first at-
 tracted attention.

17. **The high priest rose up.** The word contrasts his present activity
 with his previous inaction. He came forward with a new purpose to
 put down the apostles. **Sect.** This term is given by Luke not only
 to the Sadducees but also to the Pharisees (15: 5) and to the disciples

18. were filled with ^ojealousy, and laid hands on ^othe
 19. apostles, and put them in public ward. But ^oan
 angel of the Lord by night opened the prison doors,
 20. and brought them out, and said, Go ye, and stand
 and speak in the temple to the people all the words
 21. ^oof this Life. And when they heard *this*, they entered
 into the temple about daybreak, and taught. But
 the high priest came, and they that were with him, and
 called the council together, and all ^othe senate of the
 children of Israel, and sent to the prison-house to have
 22. them brought. But the officers that came found them
 not in the prison; and they returned, and told, saying,
 23. The prison-house we found shut ^oin all safety, and the

of Jesus (24: 5). **Jealousy.** This motive might be inferred from what they said to the apostles (vs. 28). Fear was also mingled with the jealousy. **The apostles.** Not simply Peter and John. Comp. vs. 29.

19. **An angel of the Lord.** It is not at all certain that, in the mind of the narrator, a supernatural being appeared to the apostles. He regarded the deliverance as supernatural, even as he regarded the cause of Herod's sudden death (12: 23), and this thought of its supernatural character led easily to the adoption of angelic agency. In other words, this agency, as 12: 23 seems to prove, might be only the literary expression of the thought of supernaturalness.

20. It is wholly in keeping with the boldness of Peter and John (*e.g.*, 4: 13) to suppose that this angelic message was that of their own hearts. All they lacked was opportunity. Once out of prison, it was inevitable that they would speak to the people. **Of this Life.** This designation of the new teaching, found only here in Acts, followed naturally on the fact of the resurrection, as did the designation 'prince of life' in 3: 15.

21. **The senate of the children of Israel.** Since the N.T. knows nothing of a 'senate' of the Jews as distinct from the sanhedrin or 'council,' we should probably render the Greek word here translated 'and' by 'even.' We may suppose that Luke added this designation of the sanhedrin as 'all the senate of the children of Israel' for the benefit of his friend Theophilus, who, being a Greek, needed to have Jewish terms explained.

23. **In all safety.** This language suggests that they had examined all the doors and windows.

keepers standing at the doors : but when we had opened,
 24. we found no man within. Now when the captain of
 the temple and the chief priests heard these words, they
 were much perplexed concerning them ^owhereunto this
 25. would grow. And ^othere came one and told them,
 Behold, the men whom ye put in the prison are in the
 26. temple standing and teaching the people. Then went
 the captain with the officers, and brought them, *but*
 without violence; for they feared the people, lest they
 27. should be stoned. And when they had brought them,
 they set them ^obefore the council. And the high priest
 28. asked them, saying, We straitly ^ocharged you not to
 teach in this name: and behold, ye have filled Jerusalem
 with your teaching, and ^ointend to bring this man's
 29. blood upon us. But Peter and the apostles answered
 30. and said, ^oWe must obey God rather than men. The
 God of our fathers ^oraised up Jesus, whom ye slew,

24. **Whereunto this would grow.** That is, the strange escape from the prison. Of course the leaders did not attribute this to an angel. They may have seen in it only a suggestive hint of the strength of the popular favor enjoyed by the new movement.

25. **There came one.** The narrative here and elsewhere suggests that the council was not in session on the temple mount. The meeting may have been in the high priests' palace. See Matt. 26 : 57-58.

27. **Before the council.** The sanhedrin sat in a semicircle, and accused persons stood within the arc.

28. **Charged you.** See 4 : 18. The interval that had since elapsed cannot be definitely learned. The implication of the passages 4 : 32-35; 5 : 12-16 is that this interval extended to weeks, more probably to months. **Intend.** This statement of the aim of the apostles, though utterly false, had a show of foundation in the reiterated charge of Peter that the religious leaders were especially responsible for the crucifixion of Jesus. See 3 : 17; 4 : 10.

29. **We.** This pronoun is not expressed in the Greek. That is impersonal and general: 'One must obey,' etc. On the thought see 4 : 19. Imprisonment has not altered Peter's conviction.

30. As in 3 : 13 so here, Peter contrasts the action of the God of their fathers with their own action. **Raised up.** The reference is not

31. hanging him on a tree. Him did God ^oexalt with his right hand *to be* a Prince and a Saviour, for ^oto give re-
 32. pentance to Israel, and remission of sins. And we are witnesses of ^othese things; and *so is* the Holy Ghost, whom God hath given to them that obey him.
 33. But they, when they heard this, were ^ocut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named ^oGamaliel, a doctor of the law, had in honour of all the people, and
 35. ^ocommanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, ^owhat ye are about
 36. to do. For before these days rose up ^oTheudas, giving

to the resurrection, for this 'raising up' *precedes* the mention of Jesus' death. Here, as in Lk. 1:69 and Acts 13:22, the verb refers to the historical appearance of the Messiah. This primitive thought of his appearance among men was soon entirely lost sight of in the Church, and men spoke only of his having been sent from heaven.

31. **Exalt with his right hand.** See note on 2:33. The resurrection, though not mentioned here, is presupposed by the exaltation. **To give repentance.** How this was done we may learn from the story of Pentecost. Repentance was there 'given' by means of the motives of the Gospel brought to bear on the hearers by Peter's words.

32. **These things.** That is, those referred to in vss. 30-31, — the historical appearance, death, and exaltation of Jesus, together with the redeeming purpose of it all.

33. **Cut to the heart.** The Greek verb, only here and in 7:54, means to 'saw into.' It is an intense figure of rage. This Peter, a nobody in the eyes of the priests, had said that they, the elect of God, were murderers and disobedient!

34. **Gamaliel.** This was Gamaliel I, possibly a grandson of Hillel, and certainly the most distinguished scribe of his day. Paul was proud of having been his pupil (22:3). Gamaliel was a Pharisee, and so an opponent of those who had called the meeting. **Commanded.** This term suggests that Gamaliel had a predominating influence in the sanhedrin. Comp. 4:15.

35. **What ye are about to do.** It appears from this expression that the general opinion of the body was hostile to the apostles, and that a sentence of death was imminent.

36. **Theudas.** The incidents of this verse correspond closely

- himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up [°]Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be [°]overthrown: but [°]if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him [°]they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

with what Josephus says of a certain magician by the name of Theudas, who was put to death in the procuratorship of Cuspius Fadus, which began in 44 A.D. (*Ant. XX*, 5. 1). We know of no other revolutionist by this name. The difficulty of the statement is twofold: (1) the Theudas of Josephus was not put to death until at least ten years *after* the event of the text; and (2) Gamaliel puts Theudas *before* Judas of Galilee, that is, before 7 A.D. It is obviously impossible to accept the words of Gamaliel as historical unless there was another Theudas whose career was essentially the same as that of the magician mentioned by Josephus. If this was not the case, then an error must be ascribed to the author of Acts.

37. **Judas of Galilee.** According to Josephus this man was opposed to the enrolment of the year 7 A.D., and attempting forcible resistance thereto was slain (*Ant. XVIII*, 1. 1).

38. **Overthrown.** As in the two historical instances which had just been cited, Gamaliel as judged by this narrative appears to have magnified the function of Providence and to have minimized man's part in the progress of truth.

39. **If it is of God.** Gamaliel went farther than the sanhedrin. Moreover, he did not indicate that he was angered by what Peter had said.

40. **They agreed.** They agreed with Gamaliel so far as to abandon the purpose to kill the apostles, and yet they did not wholly agree with

41. They therefore departed from the presence of the council, ^orejoicing that they were counted worthy to
 42. suffer dishonour ^ofor the Name. And every day, in the temple and ^oat home, they ceased not to teach and to preach Jesus *as* the Christ.

The Seven, 6:1-70.

6. Now ^oin these days, when the number of ^othe disciples was multiplying, there arose a murmuring of the ^oGrecian Jews against the Hebrews, because their widows were neglected in the ^odaily ministration.
 2. And the twelve called ^othe multitude of the disciples unto them, and said, It is not fit that we should for-

the spirit of his speech, for they beat the apostles and used all the weight of their authority to frighten them from their work.

41. **Rejoicing.** Thus they fulfilled the word of the Master (Matt. 5:12). **For the Name.** This absolute use of the name of Jesus is found also in Phil. 2:9 and 3 Jn. 7. It is in line with the extraordinary significance given to it in earlier chapters (*e.g.*, 2:38; 3:6, 4:12).

42. The period covered by this verse is quite indefinite. The fact that the apostles could preach even in the temple itself shows that popular favor was strong and outspoken. **At home.** The Greek word so translated is found only here and in 2:46. The apostles taught in their private dwelling or dwellings as well as in the temple.

1. **In these days.** This expression looks back to the period just sketched (5:42). **The disciples.** In the preceding chapters the followers of Christ have been designated as 'believers' (*e.g.*, 2:44; 4:4); here for the first time as 'disciples.' This designation, common in the Gospels and Acts, is never used in the epistles or the Apocalypse. **Grecian Jews.** The Greek term 'Hellenist' is found in the N.T. only here and in 9:29, perhaps also in 11:20. It was given to Jews of the Dispersion, who, at least as a rule, spoke Greek, and it contrasted them with the Aramaic-speaking Jews of Palestine, who are here called 'Hebrews.' **Daily ministration.** This service, as appears from the next verse, was rendered by the apostles.

2. **The multitude of the disciples.** It is noteworthy that the apostles as a body took action; no single one, as Peter, acted for the others.

3. sake the word of God, and °serve tables. °Look ye out therefore, brethren, from among you °seven men of good report, °full of the Spirit and of wisdom, whom °we
4. may appoint over this business. But we will continue steadfastly °in prayer, and in the ministry of the word.
5. And the saying pleased °the whole multitude: and they chose °Stephen, a man full of faith and of the Holy Spirit, and °Philip, and Prochorus, and Nicanor, and

Serve tables. The disbursements by the apostles from the common funds appear to have been chiefly to furnish daily bread. It is clear that the apostles regarded their charitable work as interfering with the work of teaching and preaching. **Look ye out therefore.** The calling together of the multitude of believers was not democratic in appearance only. The appointment of new officers of the community was to be made by the community itself, subject only to suggestions from the apostles. **Seven.** Why they suggested this number, we do not know. Presumably they thought that the business called for about seven men, and this number had a certain sacredness of association. **Full of the Spirit.** More accurately 'full of spirit.' The article is wanting in the Greek. (See Appendix, Note 1.) It is notable that the apostles put first the spiritual qualification even of those men who were to have to do with 'tables.' They assume that their hearers, the rank and file of the Christian community, can tell who have been touched by the Spirit. Thus it is plain that they thought of the presence of the Spirit as being practically and unmistakably made known. **We may appoint.** Wherein this appointment consisted is told in vs. 6.

4. In prayer. Or 'in *the* prayer' — the same Greek as in 1:14. There is, however, no reason for limiting it to any particular prayer, public or private, in the temple or at home.

5. The whole multitude. It satisfied both the Hebrews and the Hellenists. **Stephen.** The qualifications of Stephen are specially mentioned. His work already showed him as a man of faith and spiritual power. **Philip.** The only one of the Seven besides Stephen who is mentioned elsewhere in the N.T. It is significant that all the seven names are Greek and that one of the Seven, Nicolas, was a Gentile. It, of course, does not follow from the Greek names that the bearers were all Hellenists, for Palestinian Jews, as Andrew and Philip, sometimes had Greek names, but the fact reasonably suggests that a considerable number of the Seven were from the Dispersion. This in turn favors the view that the Hellenistic element among the disciples at this time was large.

- Timon, and Parmenas, and Nicolas a proselyte of An-
 6. tioc : whom they set before the apostles : and when
 they had prayed, they ^olaid their hands on them.
 7. And the ^oword of God increased; and the number
 of the disciples multiplied in Jerusalem exceedingly;
 and a great ^ocompany of the priests were obedient to
 the faith.

The Career of Stephen, 6:8-7:60

8. And Stephen, ^ofull of grace and power, wrought
 9. ^ogreat wonders and signs among the people. But there

6. **Laid their hands on them.** Laying on of hands is, in Acts, associated both with the healing of disease (9:17; 28:8) and with the bestowal of spiritual power (8:17). It was an ancient Jewish custom (see Dt. 34:9), and a part of various ordinations in the synagogue. In the present instance it would seem to have been observed as a venerable rite connected with ordination to a certain work rather than as a vehicle of the impartation of the Spirit's power, for it was a prime condition of the choice of the Seven that they should be 'full of the Spirit.' It is to be noted that the apostles set apart, without examination or question, those who had been chosen by the whole body of believers.—The 'Seven' are a group of unique officials. Luke gives them no other name than simply the numerical one, 'The Seven' (21:8). They were chosen to meet a particular emergency in the Jerusalem church, which emergency can hardly be supposed to have been permanent. The office may not have survived the great persecution. At least one of the Seven left Jerusalem at that time and returned to his home in Cæsarea (21:8). There is no indication of any relationship between the Seven and the subsequently chosen 'elders' (11:30).

7. The rapid extension of the Church at this time may have been promoted by the appointment of the Seven. The apostles were thus released from all care of the poor, and were able to give themselves entirely to their proper work; and the testimony of believers as a whole must have increased in power with the removal of that which had caused murmuring. **Word of God increased.** That is, its power over the community increased. Comp. 12:24; 19:20. **Company of the priests.** This was the greatest triumph of the apostles thus far. Of these converted priests probably most if not all were Pharisees.

- arose certain of them that were of the synagogue called *the synagogue* of the "Libertines, and of the Cyrenians, and of the Alexandrians, and of them of
 10. Cilicia and Asia, disputing with Stephen. And they were "not able to withstand the wisdom and the Spirit
 11. by which he spake. Then they "suborned men, which said, We have heard him speak blasphemous words
 12. against Moses, and *against* God. And they "stirred up the people, and the elders, and the scribes, and "came upon him, and "seized him, and brought him into the

(a) *Stephen's work and the opposition it caused, 6:8-15*

8. **Full of grace.** This language may well refer to the persuasiveness and spiritual power of the utterances of Stephen. Comp. Lk. 4: 22. **Great wonders and signs.** This is stronger language than has yet been used of the works of the apostles. What these signs and wonders of Stephen were, we are not told.

9. **Libertines.** This is a designation of Jews who having once been Roman slaves had been manumitted, or of the descendants of such Jews. Many Jews had been taken to Rome by Pompey about 63 B.C.

It is not certain how many synagogues are referred to in this verse, whether one, two, three, or five; but as the Greek does not decide the question, the last supposition is to be regarded as the most probable on the grounds that the cities and regions here mentioned were widely separated, contained large numbers of Jews, and had each its own type of civilization. The fact that Stephen bore his witness to Christ in these synagogues of the Grecian Jews indicates, as does his name, that he himself was a Hellenist.

10. **Not able to withstand.** Among those who were not able to withstand Stephen was, without much doubt, Saul of Tarsus (see 7: 58; 8: 1). This is a suggestion in regard to the measure of Stephen's ability. It also suggests a possible source of Luke's account. Saul was behind the scenes and knew both what Stephen had said and how it was later perverted in the accusation against him.

11. **Suborned.** The procedure suggests that what was said against Stephen was not an unbiassed statement of the facts.

12. **Stirred up.** How sensitive the populace were in regard to the sacredness of the law and the temple, we see again in 21: 28-30. **Came upon him.** The Greek suggests sudden concerted action. **Seized him.** The Greek verb so translated, not found elsewhere in

13. council, and set up ^ofalse witnesses, which said, This man ceaseth not to speak words against this holy place,
 14. and the law : for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change
 15. the customs which Moses delivered unto us. And all that sat in the council, ^ofastening their eyes on him, saw his face as it had been the face of an angel.
7. And the high priest said, Are ^othese things so?
 2. And he said,
- Brethren and fathers, hearken. ^oThe God of glory

the N.T., means not only that they laid violent hands on Stephen, but also that they ruthlessly dragged him along with them.

13-14. **False witnesses.** These were presumably the men spoken of in vs. 11. Assuming, as we may, that Stephen was acquainted with the words of Jesus, it is not difficult to surmise what was the basis of the false witness against him. He may have spoken of the transitoriness of the Law and the temple, laying the stress in his teaching on the inward rather than the outward, as Jesus had done. Much depended on the manner in which he said this, the setting in which he placed it. The witnesses by ignoring all qualifying words set Stephen in a false light.

15. **Fastening their eyes on him.** The spell which Stephen's appearance cast over *all* in the sanhedrin suggests indeed that Luke thought of a supernatural transfiguration of his countenance. The historical fact may well have been profoundly impressive. A man 'full of grace and power,' 'full of the Spirit and of wisdom,' whom none of the ablest Hellenists could withstand in argument, when placed where his Master had been placed and put there because he was faithful to the spirit of that Master, may have been so filled with Christian peace and a triumphant conviction of right that his countenance was transfigured. This was truly of God, but 'supernatural' only in the sense that it was extraordinary. It was in perfect accord with God's spiritual laws and hence from that point of view perfectly natural.

(b) Stephen's defence, 7:1-53

1. **These things.** That is, the charges preferred in 5:13-14. It is to be expected therefore that the following speech will be a defence of the accused.

2. **The God of glory.** This designation of God—found only here

ACTS

- ; : 7,
- 3. "appeared unto our father Abraham, when he was in Mesopotamia, "before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee.
 - 4. Then came he out of the land of the Chaldaens, and dwelt in Haran: and from thence, "when his father was dead, God removed him into this land, wherein ye now dwell: and he "gave him none inheritance in it, no, not so much as to set his foot on: and he "promised that he would give it to him in possession, and to his

in the N.T.—is based on such O.T. narratives as Ex. 24: 9–18. It is not rhetorical, but grounded in history. **Appeared.** The O.T. speaks of no 'appearance' of God to Abraham until Gen. 12: 7, after he had reached Canaan. Before that time it is said that God 'spoke' to him (Gen. 12: 1). The divergence, however, is not essential. **Mesopotamia.** See Gen. 24: 10, where the city of Nahor, Abraham's brother, is said to have been in Mesopotamia. Comp. Gen. 11: 26, 28. **Before he dwelt in Haran.** This is a departure from the O.T. record. The divine direction in Gen. 12: 1; the words of which are quoted in vs. 3, was given in Haran (see Gen. 11: 31–32), and the O.T. says nothing of any communication with Abraham before this.

3. This is the language of Gen. 12: 1, with the omission of a single clause that does not materially alter the sense of the divine command.

4. **When his father was dead.** According to the record in the O.T. Terah lived sixty years *after* Abraham left him and went to Canaan. See Gen. 11: 26; 12: 4. Whether this departure from the Scripture record on Stephen's part was an error of memory or was due to some tradition is not known.

5. **Gave him none inheritance.** Abraham sojourned in Canaan as a nomad chief, and grew rich in it (Gen. 13: 1–12), but it appears from Gen. 23 that he did not acquire a title to any part of the country. When Sarah died, he bought the field of Ephron (Gen. 23: 17), and this was made sure to him for a possession. Now since Stephen was well acquainted with this purchase (see vs. 16), it seems likely that he did not regard a purchase by Abraham as a gift of God to him. **Promised.** The first promise was that the land should be given to Abraham's *seed* (Gen. 12: 7), then to him and to his seed forever (Gen. 13: 15). Stephen is not concerned to show in what sense and how far the promise was fulfilled to Abraham himself and how far to his seed.

6. seed after him, when *as yet* he had no child. And [°]God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years.
7. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and [°]serve me in this place. And he gave him the [°]covenant of circumcision: [°]and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs. And the patriarchs, moved with [°]jealousy against Joseph, [°]sold him into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, and ^{Gen. 41:56}

6. **God spake.** See Gen. 15:13. The word is here changed from the direct to the indirect discourse, but the essential thought is unchanged.

7. **Serve me in this place.** These words are not a part of the oracle in Gen. 15, but appear to have been added from Ex. 3:12. But in Exodus it is Mt. Horeb where the Israelites shall worship Jehovah, while the words quoted in connection with Gen. 15:13 refer plainly to Canaan. Such a blending and modification of texts as this was natural for one who was speaking, less so for a writer in his study.

8. **Covenant of circumcision.** That is, a compact whose outward sign and pledge was circumcision. See Gen. 17:10. **And so.** In this new covenant relation with Jehovah.

9. **Jealousy.** The S.V. has, in Gen. 37:11, 'his brethren *envied* him,' either in view of Jacob's partiality or of the splendid dreams which Joseph had dreamed. **Sold him into Egypt.** That is, they sold him to the Ishmaelites, and they in turn brought him into Egypt (Gen. 37:28).

10. This verse consists of reminiscences of Gen. 39:21; 41:39, 40, 43.

11. The famine to which reference is made was even more general, according to Gen. 41:56, but this wider extent did not concern the story which Stephen was following.

- n. 45.
- great affliction : and our fathers found no sustenance.
 12. But when Jacob heard that there was corn in Egypt,
 13. he sent forth "our fathers the first time. And at the
 second time Joseph was made known to his brethren;
 and Joseph's race became manifest unto Pharaoh.
 14. And Joseph sent, and called to him Jacob his father,
 15. and all his kindred, "threescore and fifteen souls. And
 Jacob went down into Egypt; and he died, himself,
 16. and "our fathers; and "they were carried over unto
 Shechem, and laid in the tomb that Abraham bought
 for a price in silver of the sons of Hamor in Shechem.
 17. But "as the time of the promise drew nigh, which God

12. The first half of this verse is a modification of Gen. 42 : 2. **Our fathers.** That is, all except Benjamin (Gen. 42 : 4). In the preceding verse the expression naturally included him and Jacob.

13. Based on Gen. 45, but see also Gen. 41 : 12.

14. The private command of Joseph to his brothers was followed by the command of Pharaoh (Gen. 45 : 17). **Threescore and fifteen.** So is the number given in the Greek version of Gen. 46 : 27, while the original has seventy. This number seventy includes Joseph, his wife, and two sons (see Gen. 46 : 26), but in the Septuagint of Gen. 46 : 27 Joseph is said to have had **nine** sons.

15. **Our fathers.** That the patriarchs, with the exception of Joseph (Gen. 50 : 26), died in Egypt, as Stephen says, is not stated in the O.T., but may be inferred therefrom.

16. **They were carried.** According to Gen. 50 : 13 Jacob was buried in Canaan, but no mention is made of the burial of his sons with the single exception of Joseph (Gen. 50 : 26). Even the bones of Joseph remained in Egypt until the Exodus, when they were brought away by Moses (Ex. 13 : 19), and buried in Shechem in the 'parcel of ground which Jacob bought of the sons of Hamor' (Josh. 24 : 32). The two stories are blended in Stephen's speech, and some confusion thence arises. Jacob was buried in Machpelah, Joseph in Shechem ; Jacob bought the field in Shechem, Abraham that of Machpelah. These discrepancies are pardonable in a speaker in Stephen's circumstances, but hardly in a writer who had access to the original narrative.

17. **As.** This word marks not a definite hour but a measure or degree. With the passing of the time of the promise something else

- vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, which knew not Joseph. The same dealt subtilly with our race, and evil entreated our fathers, that they should cast out their babes to the end they might not live. At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer
- Ex. 1:8 f.

kept pace, viz., the growth of the people and the hostility of the Egyptians.

18. See Ex. 1:8. This 'other' king is supposed to have been Ramses-Sesostris, while Merneptah II was Pharaoh of the Exodus.

19. Dealt subtilly. That is, by increasing their tasks and by the attempt to destroy the male children. See Ex. 1:8-19.

20. Exceeding fair. This is an intensification of the statement in Ex. 2:2, that Moses was a 'goodly child.' The more literal translation of the margin in Acts, 'fair unto God,' means the same thing.

21. See Ex. 2:5-10. Stephen passes over details, but gives the main facts.

22. The statement that Moses was instructed in all the wisdom of the Egyptians, though not contained in the O.T., is a natural inference from his adoption by the king's daughter. Mighty in his words. This does not conflict with Moses' self deprecatory language in Ex. 4:10, that he was slow of speech and of a slow tongue. His words might be full of power, and yet not 'eloquent.'

23. Well-nigh forty years old. In the original it is only said that he was 'grown up' (Ex. 2:11). It is likely that Stephen followed some Jewish tradition both here and in vs. 30. Ex. 7:7 gives the age of Moses when he stood before Pharaoh as eighty years, but the division of this into two forties by the flight into Midian is an addition to the text.

24. This is substantially according to the original in Ex. 2:11-12, though less vivid.

- wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian : and he supposed that his brethren understood how that God by his hand was giving them deliverance; but they understood not.
25. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another ?
26. But he that did his neighbour wrong "thrust him away,
27. saying, Who made thee a ruler and a judge over us ? Wouldst thou kill me, as thou killedst the Egyptian yesterday ?
28. And Moses "fled at this saying, and became a sojourner
30. in the land of Midian, "where he begat two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire
31. in a bush. And when Moses saw it, he wondered at

25. This verse is a comment by Stephen, but the original does not suggest on what his view was based. The last clause of the verse, 'they understood not,' might, of course, be an inference from the following incidents.

26. This is a free version of Ex. 2:13. The insertion of 'Sirs, ye are brethren,' and the thought of *mutual* wrong-doing (which is modified in the next verse) suit the situation of Stephen, but are more difficult of explanation if the speech is regarded as the work of the author of Acts.

27. Thrust him away. The Greek does not necessarily imply that the wrong-doer laid hands on Moses. It may only signify that he rejected Moses' mediatorship. Comp. Rom. 11:2. This is clearly favored by vs. 35.

28. This verse follows the Septuagint version of Ex. 2:14, and thus departs from the original in adding the word 'yesterday.'

29. Fled at this saying. According to the original, Moses fled because Pharaoh sought to kill him (Ex. 2:15), but Pharaoh's hostility was due to the report that Moses had killed an Egyptian. Hence Stephen's abridgment is essentially correct. Where he begat two sons. See Ex. 4:20; 18:3.

30. This verse follows Ex. 3:1-2 with some variations. Thus, in the original, the vision was near Horeb, while Stephen mentions Sinai; the original has 'angel of Jehovah,' Stephen simply 'an angel'; and for the original 'out of the midst of a bush' Stephen has 'in a

- the sight : and as he drew near to behold, there came
 32. a voice of the Lord, I am the God of [°]thy fathers, the
 God of Abraham, and of Isaac, and of Jacob. And
 33. Moses trembled, and durst not behold. And the Lord
 said unto him, Loose the shoes from thy feet : for the
 34. place whereon thou standest is holy ground. I have
 surely seen the affliction of my people which is in
 Egypt, and have heard their groaning, and I am come
 down to deliver them : and now come, I will send
 35. thee into Egypt. This Moses whom they refused,
 saying, Who made thee a ruler and a judge? him hath
 God sent *to be* both a ruler and a deliverer [°]with the
 hand of the angel which appeared to him in the bush.
 36. This man led them forth, having wrought wonders and
 signs in Egypt, and in the Red sea, and in the wilder-
 37. ness forty years. This is that Moses, [°]which said unto

bush.' The mention of Sinai is natural in view of the frequent interchange of the names 'Sinai' and 'Horeb' (e.g., Ex. 19: 12; Dt. 5: 2; 1 K. 8: 9. From the use of the words 'an angel' it appears that the speaker did not attach any special significance to the definite article of the original.

32. *Thy fathers.* Both the original and the Septuagint have 'thy father,' which, according to vs. 2, refers to Abraham. By the change, Isaac and Jacob are also accounted 'fathers.'

33. The original order of this word and the preceding is inverted in Stephen's speech. See Ex. 3: 5-6.

34. This verse gathers up the salient points of Ex. 3: 7-10.

35. Stephen pauses a moment to contrast the treatment which Moses had received from his brethren with the honor which God bestowed upon him. *With the hand of the angel.* From vs. 38 it appears that Stephen thought of the angel who had given Moses the divine commission to go into Egypt as himself going with him. It was with his 'hand,' by his assistance, that Moses was able to act as ruler and deliverer. But this conception is not found in the O.T. Like that of Gal. 3: 19, it was probably derived from Jewish tradition.

36. This gives a summary of Moses' work as a deliverer. The 'forty years' rests on Ex. 7: 7 and Dt. 34: 7.

37. *Which said.* See Dt. 18: 15. Stephen may introduce this

- the children of Israel, A prophet shall God raise up unto you from among your brethren, like unto me.
38. This is he that was in the ^ochurch in the wilderness ^owith the angel which spake to him in the mount Sinai, and ^owith our fathers : who received ^oliving oracles to
39. give unto us : to whom our fathers would not be obedient, but ^othrust him from them, and turned back
40. in their hearts unto Egypt, saying unto Aaron, Make us gods which shall go before us : for as for this Moses, which led us forth out of the land of Egypt, we wot not
41. what is become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced
42. in the works of their hands. But God turned, and ^ogave them up to serve the host of heaven; as it is written in the book of the prophets,

word of Moses to set forth yet further his high honor in God's service in view of the contrast in vs. 39.

38. **Church.** Rather, 'assembly,' viz., the children of Israel assembled to receive the Law (Ex. 19). **With the angel.** In Gal. 3: 19 and Heb. 2: 2 the giving of the Law was through 'angels'; here where the same event is in mind, only one angel is mentioned. **With our fathers.** Here the term 'fathers,' which in vs. 11 denoted Jacob and his sons and in vs. 12 the sons alone, denotes the whole assembly of Israel. Moses was with the angel and with our fathers, and this in view of the next statement, and also in view of Gal. 3: 11, suggests that he acted as a middleman between the angel and the children of Israel. **Living oracles.** These words do not accord with the accusation brought against Stephen in 6: 13. The reference is to what Moses received from God at Sinai.

39. **Thrust him from them.** As the man in Egypt rejected the mediation of Moses, so also did the people of Israel, though God had signally honored him.

40. This verse is a close though not exact citation from Ex. 32: 1. It suggests that the turning back to Egypt in heart (vs. 39) was a craving for the idolatrous form of religion which they had practised there.

41. The statement of this verse is based on Ex. 32: 4-6.

42. **Gave them up.** The speaker saw a divine judgment in the fact that Israel in subsequent years 'served the host of heaven.'

"Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?"

Amos 5:25-27

43. And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.
44. Our fathers had the "tabernacle of the testimony in
the wilderness, even as he appointed who spake unto
Moses, that he should make it according to the figure
45. that he had seen. Which also "our fathers, in their
turn, brought in with Joshua when they entered on
the possession of the nations, which God thrust out

Comp. Rom. 1: 24, 26. It is not, however, manifest that Stephen regarded the worship of the host of heaven as a grosser idolatry than the worship of the golden calf. For his fact he appealed not to the Pentateuch but to the book of the prophets (Amos 5: 25-27). Did ye offer? The question expects a negative answer. There were indeed sacrifices to Jehovah in the wilderness (e.g., Ex. 24: 5), but the implication of the prophetic passage is that any such sacrifices were practically negligible by the side of Israel's idolatrous worship.

43. The Greek of this verse follows the Septuagint substantially, only that it substitutes 'Babylon' for 'Damascus.' The Septuagint, however, departs from the original. Thus, in the first place, it treats this verse as a simple continuation of vs. 42, while in reality it presents a strong contrast to that verse, virtually an answer to the question which is there asked. These two proper names of heathen gods appear in the Septuagint where the original has common nouns. Moloch (the 'Molech' and 'Milcom' of the O.T.) was a god of the Ammonites and Rephan may be an erroneous rendering of the Hebrew 'Chiun' (Kewan), i.e., Saturn. Nevertheless, the general assertion of the verse is the same as in the Hebrew, viz., that the Israelites were idolaters. On this account, the prophet announced their captivity beyond Damascus. The appearance of the name 'Babylon' is due to the influence of the actual historical fulfilment of the word. The Jews were indeed carried beyond Damascus, but, more particularly, they were carried to Babylon.

44. Tabernacle of the testimony. This expression comes through the Septuagint. The original has 'tent of meeting' (Ex. 27: 21); that is, the place where God met his people.

45. Our fathers. Not the same as in vs. 38, but a new generation,

before the face of our fathers, ^ounto the days of David;
 46. who found favour in the sight of God, and ^oasked
 47. to find a habitation for the God of Jacob. But Solo-
 48. mon built him a house. Howbeit the Most High
 "dwelleth not in *houses* made with hands; as saith the
 prophet,

- Is. 66 : 1, 2**
49. The heaven is my throne,
 And the earth the footstool of my feet :
 What manner of house will ye build me? saith
 the Lord :
 Or what is the place of my rest?
 50. Did not my hand make all these things?
 51. Ye ^ostiffnecked and ^ouncircumcised in heart and ears,

their successors. **Unto the days of David.** These words are to be connected with the verb at the beginning of the verse. The tabernacle which was brought into the land in the time of Joshua continued until the days of David.

46. **Asked to find a habitation.** See 2 Sam. 7 : 17.
 47. Why the privilege of building a house for the God of Jacob was denied to David (1 Chron. 22 : 8; 2 Sam, 7 : 8-11) and why it was granted to his son (1 Chron. 22 : 9-10), Stephen does not stop to say.

48. **Dwelleth not.** This is not the whole truth but that part which Stephen's hearers needed to have emphasized. The temple was indeed God's dwelling-place, his house (*e.g.*, 2 K. 19 : 15; Ps. 68 : 16; Is. 56 : 7), but this truth was easily misunderstood. It was allowed to obscure the spirituality and the incomparable greatness of God. Looking at the vaster truth, Stephen speaks as though the lesser and lower truth had no existence whatever.

49-50. These verses are a citation from Is. 66 : 1-2. The one notable departure from the original is that the last line is changed from an assertion to a question. It is noteworthy that Stephen appealed to the O.T. in support of his spiritual conception of God and his worship, and not to Jesus.

51. **Stiffnecked.** This was a frequent charge against the ancient Israelites (*e.g.*, Dt. 10 : 16; Ex. 33 : 3, 5). **Uncircumcised in heart and ears.** Comp. Jer. 6 : 10; 9 : 36. This accusation, as it virtually classed his hearers with the Gentiles, could not fail to be most offensive to them. **Always.** The entire course of Israel's history is in mind,

- ye do ^oalways ^oresist the Holy Ghost : as your fathers
 52. did, so do ye. ^oWhich of the prophets did not your
 fathers persecute? and they killed them which shewed
 before of the coming of the Righteous One; of whom
 53. ye have now become ^obetrayers and ^omurderers; ye
 who received the law ^oas it was ordained by angels,
 and kept it not.
 54. Now when they heard these things, they were cut to
 55. the heart, and they ^ognashed on him with their teeth. But
 he, being ^ofull of the Holy Ghost, ^olooked up stedfastly
 into heaven, and ^osaw the ^oglory of God, and ^oJesus

as well as the condition of his hearers. **Resist.** The Greek verb (only here in the N.T.) implies violent opposition.

52. **Which of the prophets.** See 2 Chron. 36:15-16; Matt. 23:29-35. **Betrayers.** They had given Jesus over to the Romans as a malefactor. **Murderers.** Peter had made essentially the same accusation (2:23; 3:14), but had not used this word. What Stephen's hearers regarded as a righteous judicial execution, he branded as murder.

53. **As it was ordained by angels.** The translation of the verse is difficult. 'As ordinances of angels' is closer to the Greek than is the text. The thought was not derived from Scripture but from tradition. Neither Stephen nor his hearers regarded angels as the ultimate source of the Law. In referring to the giving of the Law as Stephen does, the thought is perhaps that of the glorious manner in which it came to Israel. Even this law, so ministered to them, they had not kept. Stephen had been arraigned as a breaker of the law (6:13); this charge he now hurls back against his accusers.

(c) *Stephen's martyrdom, 7:54-8:1a*

54. **Gnashed.** The word suggests brute passion. The hatred and rage occasioned by Stephen's speech were even more intense than those caused by the words of Peter. See 5:33.

55. **Full of the Holy Ghost.** That was the impression made on sympathetic hearers by his appearance and words, which were 'full of grace and power.' See 6:8. **Looked up stedfastly.** An attitude of prayer. Comp. Jn. 17:1. Stephen, knowing well what awaited him from these people who had crucified Jesus, looked away from their raging to God. **Saw.** That is, in a vision, which the circumstances

56. standing on the right hand of God, and said, Behold,
I see "the heavens opened, and "the Son of man stand-
57. ing on the right hand of God. But they cried out
with a loud voice, and stopped their ears, and rushed
58. upon him with one accord; and they cast him out of
the city, and stoned him: and the witnesses laid down
their garments at the feet of a young man named "Saul.

were fitted to induce. **Glory of God.** See on vs. 2. That he saw a supernatural splendor like the Shekinah of old is the inference of the writer from the words of Stephen. **Jesus standing.** In line with Ps. 110 : 1 and with words of Jesus (Mk. 14 : 62), the writers of the N.T.—this passage alone excepted—speak of Jesus as *sitting* at the right hand of God (e.g., Col. 3 : 1; Eph. 1 : 20; Heb. 1 : 3). The attitude of standing may suggest readiness to welcome his faithful witness.

56. **The heavens opened.** The ceiling and roof of the building where he stood were no barriers to his ecstatic gaze. He saw as Jesus did under the open sky by the Jordan (Mk. 1 : 10). **The Son of man.** This is the only instance of the use of this Messianic title in the N.T. outside the Gospels. A similar yet not identical title is found in Rev. 1 : 13; 14 : 14.

57. By shouting and stopping their ears the enemies of Stephen gave outward expression to their feeling that what he spoke was blasphemous.

58. Death by stoning outside the city was the legal fate of one who blasphemed. See Lev. 24 : 16, 23. Another statutory detail seems to have been observed, viz., that the witnesses cast the first stones (Dt. 17 : 7). It was to this end, apparently, that they laid aside their garments. Yet we certainly are not to conclude from these details that Stephen's death was according to the Jewish law. There is no indication that any vote was taken. The Jews, moreover, made themselves liable to Roman punishment in that they, in putting Stephen to death, assumed a prerogative which they no longer possessed. **Saul.** According to Paul's own statement he appears to have offered himself for this service. See 22 : 20. This is our introduction by name to the most prominent character in Acts. It is altogether probable that he was one of those Cilician Jews who had disputed with Stephen and who had been no match for him (6 : 9). It was wholly characteristic of his Pharisaic zeal that he was on hand at Stephen's murder. He is spoken of as a 'young man,' but the Greek term, like the English, is elastic, covering the long period from boyhood or young manhood up to middle age.

59. And they stoned Stephen, calling upon *the Lord*, and
 60. saying, Lord Jesus, receive my spirit. And he kneeled down, and cried ^owith a loud voice, Lord, ^olay not this sin to their charge. And when he had said this, he
 8. ^ofell asleep. And ^oSaul was consenting unto his death.

The great persecution, 8:1-3

- And there arose ^oon that day a great ^opersecution against the church which was ^oin Jerusalem; and they were ^oall scattered abroad throughout the regions of
 2. Judæa and Samaria, ^oexcept the apostles. And ^odevout men buried Stephen, and made great ^olamentation

59. This cry of Stephen suits the preceding vision, in which Jesus was seen standing as though to receive his disciple. It is the earliest recorded prayer addressed to Jesus.

60. **With a loud voice.** The final expression of his Christian compassion, though addressed to Jesus, was meant also for the ears of his enemies. **Lay not this sin to their charge.** Comp. Lk. 23:34. **Fell asleep.** The Greek word is sometimes used of natural sleep (e.g., Lk. 22:45; Acts 12:6), but oftener, as here, of death. The tranquil suggestions of the figure contrast strikingly with the noisy surroundings of the martyr.

1. **Saul was consenting.** This statement forms the connecting link between the story of Stephen and the narrative of the subsequent persecution, for it was Saul who headed that movement to annihilate the Church.

1. **On that day.** The Greek lays a certain emphasis on the time of the outbreak of persecution. It was on the *very* day of Stephen's death. That event lighted the fire. **Persecution.** The leaders had been brought to the point of persecuting before, but had been stayed by Gamaliel (5:33). In **Jerusalem.** The persecution *began* there, but later extended even to distant cities. Comp. 9:1; 26:11. **All scattered.** Popular language. See vs. 3. **Except the apostles.** How they, the *leaders* of the hated sect, could remain in Jerusalem undisturbed, we are not told. We should have expected that Saul would have laid hands on them first of all. Possibly they were more moderate than Stephen and other Hellenists, and consequently more in favor with the Jerusalem populace.

2. **Devout men.** Both the expression itself and the situation sug-

3. over him. But Saul ^olaid waste the church, entering into every house, and ^ohaling men and women committed them to prison.

gests that these 'devout men' were not Christian disciples. **Lamentation.** This word also (only here in the N.T.) suggests that the burial was not conducted by Christians.

3. **Laid waste.** The Greek word so translated — found only here in the N.T. — implies violence, and wherein that consisted the remainder of the verse shows. **Haling.** The word suggests harshness and contempt. On what ground men and women were imprisoned, we are not told. Even if Stephen had been shown to be guilty of blasphemy, that proved nothing against the disciples in general. Yet it is likely that the accusation against them was the same as that against him.

PART II.—BEGINNINGS OF THE WORLD-WIDE
MISSION, 8:4-12:25

Philip and the Samaritan work, 8:4-25.

8:4

4. They ^otherefore that were scattered abroad ^owent
5. ¹about preaching the word. And Philip went down to
^othe city of Samaria, and ^oproclaimed unto them the
6. Christ. And ^othe multitudes gave heed with one ac-
- cord unto the things that were spoken by Philip, when
7. they heard, and saw the signs which he did. For *from*
^omany of those which had unclean spirits, they came

¹ Codex D adds 'through the cities and villages of Judea.'

4. **Therefore.** This particle is resumptive of the narrative in vs. 1. **Went about.** We might better render the Greek by 'went on through,' that is, through the regions entered. The statement is general. Luke may well have known of other evangelistic incidents besides the two which he proceeds to narrate. We may regard these as representative of a larger class.

5. **The city.** That is, the principal city, which in ancient times bore the name 'Samaria' (1 K. 16:24), but from the time of Augustus, who gave it to Herod the Great, called 'Sebaste' (*i.e., Augusta*). As this city was on the highway from Jerusalem to Cæsarea, which was Philip's home (21:8), it is probable that he was journeying thither. **Proclaimed unto them the Christ.** Comp. 9:20. This was the sole theme of the first preaching to the Jews, and here it was the same to the Samaritans. As they had the Pentateuch and looked for a Messiah, the way was made ready for Philip.

6. **The multitudes.** The response to Philip's message, accompanied as that message was with 'signs,' reminds us of the welcome given to Jesus at Sychar, only two or three hours' walk distant. Both incidents show the Samaritans to have been particularly open to the Gospel.

7. **Many of those who had unclean spirits.** This language suggests that not *all* were healed. It is notable that Luke passes, un-

- out, crying with a loud voice : and many that were
 8. palsied, and that were lame, were healed. And there
 was much joy in that city.
 9. But there was ^a certain man, Simon by name, which
 beforetime in the city ^oused sorcery, and amazed the
 people of Samaria, giving out that himself was ^osome
 10. great one : to whom they ^oall gave heed, from the least
 to the greatest, saying, This man is ^othat power of God
 11. which is called Great. And they gave heed to him,
 because that of long time he ^ohad amazed them with

consciously as it would seem, from those possessing unclean spirits to the spirits themselves. It is these that are the subject of the verb, and the sentence, strictly speaking, is ungrammatical. In the work of Jesus at the neighboring Sychar there is no trace of miracles (Jn. 4 : 1-41).

9. **A certain man, Simon by name.** According to Justin Martyr's *First Apology* (about 138 A.D.) Simon was himself a Samaritan, born in the town of Gitta. During the reign of Claudius (41-54) he was in Rome, did many mighty acts, and was regarded as a god. Moreover, Justin says that in his time almost all the Samaritans and a few even of other nations worshipped Simon. **Used sorcery.** The Greek verb so translated is derived from a noun which is used in the N.T. both in a good sense (*e.g.*, Matt. 2 : 1) and in a bad one (Acts 13 : 8). It had a wide application, and the activities of those who bore it were manifold. What particular juggleries or sorceries were practised by Simon, we do not know. **Some great one.** A vague expression, which suggests that Simon sought to mystify the populace.

10. **All gave heed.** It is significant that this same language is used of the popular response both to Simon the sorcerer and to Philip the evangelist. This was doubtless due in some part to the fact that Philip wrought signs and Simon had done something analogous. It is likely also that Simon suited his teaching to the expectations of the Samaritans. If he did so, he was not altogether out of line with the message which Philip brought. **That power of God.** The Samaritans regarded Simon as an incarnation of divine power, and indeed of the *chief* divine power. This was analogous to the early Christian view (reflected in the Prologue of John's Gospel) that the *Logos* had become flesh in Jesus.

11. **Had amazed them.** It appears that Simon's hold on the people was due mainly to his magic arts, not to his teaching. These

- 12. his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and [°]the name of Jesus Christ, [°]they were baptized,
- 13. both men and women. And [°]Simon also himself believed : and being baptized, he continued with Philip ; and beholding signs and great miracles wrought, [°]he was amazed.
- 14. Now when the apostles which were at Jerusalem heard that [°]Samaria had received the word of God,
- 15. [°]they sent unto them Peter and John : who, when they were come down, [°]prayed for them, that they might

arts, it is to be noticed, 'amazed' people, while Philip's 'signs' brought 'much joy.'

12. The name of Jesus Christ. This combination of names probably suggests what was the burden of his preaching, viz., that Jesus, who had recently been crucified in Jerusalem, and who had risen from the dead, was the long-expected Messiah. **They were baptized.** Presumably they were baptized by Philip. There was probably no thought at that time that the performance of this rite was limited to the apostles. Philip was a layman, a member of the Board of Charities, yet he did not hesitate to administer baptism.

13. Simon believed. What did he believe? If the message of Philip, then his belief, as appears from subsequent verses, was only of the head. It is perhaps unnecessary to see in the word anything more than a belief in Philip as a greater magician than himself. **He was amazed.** He could no more understand Philip's works than other people could understand his own. Hence he continued with Philip to learn his secret.

14. Samaria. Here the city, not the province. The name indeed was the same, but it is obvious that it is here used in the narrower sense. **They sent.** The apostles had begun to act as a body at the time of the appointment of the Seven. See 6:2. The purpose of the apostles in sending two of their number to Samaria must be gathered from what they actually did there.

15. Prayed for them. See 6:4. Doubtless Philip too had prayed for his converts. It is not necessary to suppose that any peculiar value was attributed to the prayer of the apostles because of their apostolic rank. But they had had a longer and more varied Christian experience than Philip, and more than this they had stood near to Jesus in all his earthly life. It is, then, neither strange that they prayed

16. "receive the Holy Ghost : for as yet he was fallen upon .
 none of them : "only they had been baptized into the
 17. name of the Lord Jesus. Then laid they their hands
 18. on them, and "they received the Holy Ghost. Now
 "when Simon saw that "through the laying on of the
 19. apostles' hands the Holy Ghost was given, "he offered
 them money, saying, Give me also this "power, that on
 whomsoever I lay my hands, he may receive the Holy
 20. Ghost. But Peter said unto him, "Thy silver perish
 with thee, because thou hast thought to obtain the

nor strange that their prayers made an impression which those of Philip had not made. **Receive the Holy Ghost.** This petition was doubtless inspired by their own experience.

16. **Only.** This suggests that baptism into the name of Jesus was not considered a complete equipment for the Christian life. It marked, as it were, the first stage. Comp. 19: 5-6.

17. **They received.** The next verse suggests that there was some *visible* manifestation on the part of those on whom the hands of the apostles had been laid. We may think of ecstatic speech (see 2: 4) or of signs done by those who had received the gift of the Spirit. See 6: 5; 8: 6.

18. **When Simon saw.** Unless the gift of the Spirit had been accompanied with some extraordinary manifestations, something that could be *seen*, Simon would have had no ground for making the offer of money. **Through the laying on of the apostles' hands.** The act naturally presented itself to Simon as something magical. **He offered them money.** This makes it seem probable that his interest in the new doctrine was wholly commercial; that he had professed faith and submitted to baptism (vs. 13) without any appreciation of the real nature of the Gospel. And plainly he had only a false notion of the Spirit inasmuch as he imagined that the apostles could bestow the gift at will. It seems remarkable that Simon did not ask the apostles to lay hands on him, that he might experience this power which was manifesting itself in others. Was he perhaps afraid of being brought under the power of the apostles?

19. **Power.** The word 'authority' better represents the Greek. Simon thought that if he were duly authorized, he could mediate this strange influence, whatever it might be.

20. **Thy silver perish with thee.** A strong imprecation. This was the first and violent expression of his deep abomination of the sin of Simon. Later his tone softened somewhat. See vs. 22.

21. gift of God with money. Thou hast neither part nor lot ^oin this matter : for ^othy heart is not right before
 22. God. Repent therefore of this thy wickedness, and
 pray the Lord, ^oif perhaps the thought of thy heart
 23. shall be forgiven thee. For I see that thou art in the
 24. gall of bitterness and in the bond of iniquity. And
 Simon answered and said, Pray ye for me to the Lord,
 that none of the things which ye have spoken come upon
 me.
25. They therefore, when they had ^otestified and spoken
 the word of the Lord, ^oreturned to Jerusalem, and
 preached the gospel to many villages of the Samari-
 tans.

21. **In this matter.** Not the ‘authority’ to bestow the Spirit’s gift, for it was just this that he wanted to buy; obviously he had no part in this. It is better to take the word in a broader sense as referring to the Gospel. Simon wanted to be as the apostles, able to communicate the gift of the Spirit, and Peter tells him, in substance, that he has not taken even the first step toward this goal. **Thy heart is not right.** Doubtless Simon was intensely ignorant regarding Christianity, but Peter did not regard this as the root-difficulty. It was the pride and selfishness of his heart that the apostle considered.

22. **If perhaps.** The doubtful way in which he refers to forgiveness is in keeping with his overwhelming sense of the enormity of Simon’s sin.

23. This verse gives the ground (‘for’) of the preceding call to repentance and prayer, and this ground is Simon’s personal condition. He is not aware of it himself, but his spiritual state is one of extreme bitterness and bondage.

24. Simon fears, but does not repent. He solicits the prayers of Peter and John, but only that he may not be stricken by the judgment which Peter had threatened (vs. 20).

25. **Testified.** They bore witness of what they had seen and heard in their life with Jesus. **Returned.** As the Greek verb is in the imperfect, we may better translate ‘they set out to return.’ They left the city of Samaria, but not to go immediately to Jerusalem. Their recent experience had probably given them a new sense of obligation to these people, and they, apostles though they were, became, through Philip’s example, evangelists to the Samaritans.

Philip and the Ethiopian, 8: 26-40.

26. But an ^oangel of the Lord spake unto Philip, saying,
Arise, and go ^otoward¹ the south unto the way that goeth
down from Jerusalem unto Gaza : the same is desert.
27. And he arose and went : and behold, a man ^oof Ethiopia,

¹ RVm at noon.

26. **Angel.** See on 5: 19. *How* the message reached Philip is treated as incidental by Luke. Enough that it reached him and with authority. We must suppose that Philip was still in Samaria when the messenger came to him. *Toward the south.* Since the *direction* in which Philip was to go was implied in the goal set before him, viz., the road from Jerusalem to Gaza, and since, if we translate the word by 'at noon' (R.V.m.'s), we have a statement which must have been more intelligible to Philip, this second rendering is to be preferred. Philip was accordingly directed to go to a certain road at noon, and probably to strike this road at a definite place, viz., the 'Desert-Gaza.' Old Gaza, destroyed 58 B.C., might, in contrast to the New Gaza, which was on the coast, be called 'desert,' even though partially rebuilt. On this understanding of the words, Philip was given clear directions, which could be carried out. It is, however, grammatically possible to refer 'the same' to the road; but if there was a route from Jerusalem to Gaza which was 'lonely,' it seems hardly likely that one travelling to Egypt would have chosen it. Moreover, Philip was told to go to *the* way, as though the well-known highway were meant; but of this Luke would hardly have said 'the same is desert.' The distance from Jerusalem to Gaza by way of Hebron and Bet Jibrin is about sixty miles. If, then, the Ethiopian was to reach Gaza about noon of a certain day, he probably set out from Jerusalem in the morning of the day before, and whoever brought the message to Philip must be supposed to have been well acquainted with the treasurer's plans.

27. **Of Ethiopia.** Hence the man was a Gentile. Philip had just worked among the Samaritans, who were partly Gentile in blood; now he is to meet one who is wholly Gentile. The fact that this man had come to Jerusalem to 'worship' shows that he was a proselyte. If the eunuch came from Meroë, the capital of Ethiopia at this time, he had journeyed considerably more than a thousand miles. **Of great authority.** The high position of this man — treasurer of the Ethiopian queen — may account for the extraordinary means taken

- a eunuch ^of great authority under ^oCandace, queen of the Ethiopians, who was over all her treasure, who
28. had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was ^oreading
29. the prophet Isaiah. And the Spirit said unto Philip,
30. Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, ^oUnderstandest thou what thou readest?
31. And he said, ^oHow can I, except some one shall guide me? And he ^obesought Philip to come up and sit with
32. him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

Is. 53 : 7, 8

to bring the Gospel to him. **Candace.** Luke plainly regarded this as a personal name. But Pliny says that the queens of Ethiopia had borne this title 'many years,' and Strabo speaks of a queen to whom it was given, who ruled 24 B.C. It seems, therefore, well established that it was a title.

28. Reading the prophet Isaiah. Not only so, but reading a Messianic passage in Isaiah. See vss. 32-33. Thus as the Lord had prepared an evangelist for the eunuch, so he had prepared the eunuch for the evangelist.

30. Understandest thou? This question was natural, for, in the first place, the man was doubtless recognized by Philip as a Gentile, and secondly, the passage which Philip heard him reading, which for him, at least, was Messianic, had not been given a Messianic interpretation by the Jews.

31. How can I? These words are rightly regarded as indicating a modest spirit. As a Gentile, and probably not very familiar with the Jewish Scriptures, he was not likely to understand the full sense of the passage. **Besought Philip.** Philip was of course recognized by the eunuch as a Jew.

32-33. This passage, quoted according to the Septuagint from Is. 53 : 7-8 departs widely from the original, especially in the second verse. This departure, however, does not touch the eunuch's question, and as for the particular use which Philip made of the passage the narrative tells us nothing.

33. In his humiliation his judgement was taken away:
 His generation who shall declare?
 For his life is taken from the earth.
34. And the eunuch answered Philip, and said, I pray thee, ^{of whom speaketh the prophet this?} of himself,
 35. or of some other? And Philip opened his mouth,
 and beginning from this scripture, preached unto him
 36. Jesus. And as they went on the way, they came unto
 a certain water; and the eunuch saith, Behold, *here is*
 38. water; ^{what doth hinder me to be baptized?} And he commanded the chariot to stand still: and they
 both ^{went} down into the water, both Philip and the
 39. eunuch; and he baptized him. And when they came
 up out of the water, the Spirit of the Lord ^{caught} away Philip; and the eunuch saw him no more, ^{for}
 40. he went on his way rejoicing. But Philip was found
 at ^{Azotus}: and passing through he preached the
 gospel to all the cities, till he came to Cæsarea.

34. **Of whom speaketh the prophet?** The circumstance that the eunuch was reading a Messianic passage of the O.T., and this question regarding its deeper meaning, both favor the view that he had heard something about Jesus.

36. **What doth hinder me to be baptized?** It is evident from this question that Philip had not only preached Jesus as the Christ, but had also spoken of the individual's relation to his kingdom, and among other things of baptism. It also shows that the eunuch had accepted Jesus while Philip had been speaking.

38. **Went down into the water.** This language is in harmony with Rom. 6:4 and Col. 2:12, which passages clearly presuppose that, when Paul wrote, the common mode of baptism was by immersion.

39. **Caught away Philip.** On the language comp. 1 K. 18:12; Ez. 3:14; 1 Thess. 4:17. As the Spirit had prompted Philip to run to the eunuch, so, when his mission was accomplished, the same Spirit prompted him to rush away. No adequate reason for a supernatural removal has been suggested. **For he went on his way.** The eunuch did not search after Philip, but continued his journey.

40. **Azotus.** The ancient Ashdod, about twenty miles north of

The conversion of Saul, 9:1-19a.

9. But Saul, ^oyet breathing threatening and slaughter against the disciples of the Lord, went unto the high
2. priest, and asked of him letters to ^oDamascus ^ounto the synagogues, that if he found any that were ^oof the Way, whether men or women, he might bring
3. them bound ^oto Jerusalem. And ^oas he journeyed, it came to pass that he drew nigh unto Damascus : and suddenly there shone round about him ^oa light out of

Gaza. Here, then, in the nearest town on his way to Cæsarea, Philip continued his evangelistic work. When he fled from Jerusalem, his face was toward Cæsarea, his home, but he stopped in Samaria; so now, though journeying toward Cæsarea, he evangelized the intervening cities along the coast.

1. **Yet breathing.** The writer takes up again the narrative of Saul, which was dropped at 8:3. The interval of time between the two verses must have been considerable, for during it Christianity had been established in Damascus (see vss. 10, 14), if we may assume, as seems probable, that it was not planted there until after the scattering of the disciples by persecution. As some of these disciples went to Samaria (8:4), Phœnicia, and Cyprus (11:19), so others went to Damascus.

2. **Damascus.** This city, founded, according to tradition (see *Ant.* I, 6. 4), by a great-grandson of Noah, was about a six days' journey from Jerusalem (about one hundred and forty-five miles in an air line), and was the home of a very large number of Jews. **Unto the synagogues.** Saul evidently did not think of the Christian movement as having separated from the synagogue. There are said to be fourteen synagogues in Damascus at the present time. **Of the Way.** Christianity is thus designated only in Acts. See 19:9, 23; 22:4; 24:14, 22. It was a natural designation in view of such O.T. passages as Ps. 16:11. The name appears to have originated among the disciples themselves; unbelieving Jews called them a 'sect.' See 24:14. **To Jerusalem.** Where the supreme court of the Jews met, before which cases of blasphemy were to be brought.

3. **As he journeyed.** Apparently he made the journey on foot. Consider 'fell,' 'stood,' and 'led' in vss. 4, 7, 8. **A light out of heaven.** Evidently the writer thought of a physical phenomenon, for Saul's eyes were blinded by the light (vs. 8). As the eyes of his fellow-travellers were *not* blinded, we are obliged to suppose either

4. heaven : and he ^ofell ¹ upon the earth, and ^oheard a voice saying unto him, Saul, Saul, ^owhy persecutest thou me? And he said, ^oWho art thou, Lord? And 6. he *said*, I am Jesus whom thou persecutest : but ^orise, and enter into the city, and it shall be told thee what 7. thou must do. And the men that journeyed with him stood speechless, ^ohearing the voice, but beholding no

¹ Codex D adds 'in a great trance.'

that Saul's eyes were peculiarly sensitive and weak, which some passages seem to imply (see Gal. 4: 15; 6: 11; Acts 23: 5), or that his blinding was miraculous. The latter alternative does not appear to have support in Luke's writings. Fell. As far as one can judge from Luke's account the *light* was the cause of Paul's falling to the ground. Nor is there anything improbable in this. A light that actually blinded him for days might have prostrated him with the very pain which it caused. Heard a voice. The character of the voice may be inferred from the nature of what it said. As it brought an *accusation* against Saul, it is most naturally to be associated with his conscience. The *awakening* of conscience so that a divine message *could* come to him through it was brought about by the light which had prostrated him to the earth. Why persecutest thou me? Saul was persecuting the *disciples* of Jesus, yet he must have known that if their claims were true, his persecution of them was of vital concern to their Master. If this Master was indeed risen and living, as his followers claimed, then the persecutor might well expect to be confronted by him in his mad course of persecution.

5. Who art thou, Lord? Saul was prostrate and *blind* when he heard the voice, according to this narrative. His question, 'Who art thou?' was occasioned by the voice, not by anything that he saw. We are not, then, to think of this question as audible to his companions, but as asked in Saul's soul. There too was the answer given.

6. Rise and enter into the city. The basis for this message of the Spirit was in the situation itself. Saul was near Damascus, and in the city there were, as he must have been very sure even if he had not positive knowledge, Christian disciples. It was to these that he would now naturally turn after hearing the voice of their Master; for the hearing of that voice assured him in an instant that the great claim of the disciples was true.

7. Hearing the voice. Better, as in the margin, 'sound.' Comp. 2: 6; 10: 13; Jn. 12: 28-29. The passage in John just cited throws

8. man. And Saul arose from the earth; and when his eyes were opened, ^ohe saw nothing; and they led him
 9. by the hand, and brought him into Damascus. And he was three days without sight, and ^odid neither eat nor drink.
10. Now there was a certain disciple at Damascus, named Ananias; and ^othe Lord said unto him in a vision, ^oAnanias. And he said, Behold, I *am here*,
 11. Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus:
 12. for behold, he prayeth; and he hath seen a man named

light on our text. A sound which, coming just as it did, had a definite divine meaning for Jesus, was declared by some who heard it to be the voice of an angel, by others more in number to be thunder. Here in Acts, following the blinding light, came a sound which had a definite meaning for Saul, but to his fellow-travellers was only a ‘sound,’ or perhaps an unintelligible heavenly voice.

8. **He saw nothing.** His sudden physical blindness argues, of course, a physical objective cause. The light that shone round about him was not in his imagination. Undoubtedly the men who journeyed with him saw it (see 22:9), though Luke does not mention this fact.

9. **Did neither eat nor drink.** An experience analogous to that of Jesus in the wilderness. The fasting was not a ‘preparation’ for the approaching change in his life, but simply a natural consequence of the overwhelming conviction which had come over him. He was too absorbed in thought to care for food.

10. **The Lord.** That is, as appears from vs. 17, Jesus. **Ananias.** The earliest disciple outside of Palestine of whom we know by name.

11. This verse receives light from vss. 13, 14, and 17. If he knew that Saul was in the city, he probably knew where he was lodging — the street and house. Nor is there anything improbable in the supposition that some one who had access to the house of Judas reported to Ananias regarding the state of Saul. All these details do not touch the divine element in the story, viz., the *impulse* which sent Ananias with a message of peace to the notorious persecutor of the disciples.

12. As Ananias had a previous knowledge of Saul, so Saul, according to this verse, had apparently received in some manner a knowledge of Ananias, that he was a Christian disciple and probably also that he had power to heal. Such facts would have formed a

Ananias coming in, and laying his hands on him,
 13. that he might receive his sight. But Ananias answered,
 Lord, "I have heard from many of this man, how much
 14. evil he did to thy "saints at Jerusalem: and here he hath
 "authority from "the chief priests to bind all that call
 15. upon thy name. But the Lord said unto him, Go thy
 way: for he is a chosen vessel unto me, to bear my name
 before the Gentiles and kings, and the children of Israel:
 16. for "I will shew him how many things he must suffer for
 17. my name's sake. And Ananias departed, and entered
 into the house; and laying his hands on him said,
 "Brother Saul, the Lord, *even* Jesus, "who appeared unto

basis for his vision — and biblical visions always have a basis in the experience of the men who see them.

13. **I have heard from many.** This implies that a considerable interval had elapsed since the outbreak of the persecution in Jerusalem. **Saints.** This designation of Christians, based on common O.T. usage (*e.g.*, Ps. 132: 9; 145: 10), characterizes them in relation to God as the name 'disciple' characterizes them in relation to Christ.

14. **Authority.** That was the significance of the 'letters' which Saul had (vs. 2). **The chief priests.** Not essentially different from the statement in vs. 1, — 'the high priest.' It may well have been known in Damascus that the high-priestly families as a whole were zealous opponents of the new doctrine.

16. This gives a ground for the statement that Saul is a 'chosen vessel,' and rests upon the law of the kingdom that, in God's sight, extraordinary honor and extraordinary suffering are joined. **I will shew him.** This was done through Saul's experience in the service of Christ, not in outward ways. We cannot refer the word to such special and late announcements as those of Acts 20: 23; 21: 11. A large part of his sufferings was then past.

17. **Brother.** This word shows how completely Ananias had accepted the testimony regarding Saul's changed condition, and his destiny as a Christian evangelist. **Who appeared unto thee in the way.** Since there is no indication that this fact had been communicated to Ananias in the vision, we may suppose that a general report of what had transpired near the city had reached him and that he, led by the vision, interpreted it as a message from Jesus. **Mayest receive thy sight.** The fact that Saul had been smitten with blindness as he drew near the city would surely have been widely circulated in

thee in the way which thou camest, hath sent me, that thou ^omayest receive thy sight, and be ^ofilled with the
 18. Holy Ghost. And straightway there fell from his eyes
 as it were scales, and he received his sight; and ^ohe
 19. arose and was baptized; and he took food and was
 strengthened.

Paul in Damascus, 9:19b-25

And he was ^ocertain days with the disciples which were
 20. at Damascus. And ^ostraightway in the synagogues
 21. he proclaimed Jesus, that he is ^othe Son of God. And
 ^oall that heard him were amazed, and said, Is not

the three days. Filled with the Holy Ghost. It was natural for Ananias to infer from what the Lord had said (vs. 15) that he would be the means of spiritual blessing to Saul as well as of physical healing. It is not recorded indeed that this part of Ananias' mission was fulfilled; but Saul's activity from this time forward is sufficient evidence that the Spirit of God dwelt in him richly.

18. It is significant that both the word 'scales' and the verb translated 'fell from' are used only by Luke in the N.T., and that both were common in medical writers. Luke obviously thought of the healing as miraculous, and we are probably to put it in the same class with the cures wrought by Paul and others. He arose. The restoration of sight by a Christian disciple in the name of Jesus may well have been the last argument needed to induce Paul to receive baptism, which, presumably, was administered by Ananias in the house of Judas.

19. Certain days. Indefinite, but apparently used by Luke of a relatively short time. See 10:48; 15:36.

20. Straightway. Whether it was *after* the 'certain days' that he began to preach, or even from their beginning, cannot be determined. The language allows either view. The temperament of Paul favors the latter. On the relation of this verse to Gal. 1:16-18, see Appendix, note 5. The Son of God. This title is found in Acts only here, but is occasionally used by Paul (e.g., 2 Cor. 1:19; Eph. 4:13). With him it is primarily a title of the Messiah. So, probably, here.

21. All that heard. This expression is limited to the unbelieving Jews, as appears from what follows. Made havock. The same word

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- this he that in Jerusalem ^omade havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief
22. priests. But Saul increased the more in strength, and confounded ^othe Jews which dwelt at Damascus, proving that this is the Christ.
23. And when ^omany days were fulfilled, the Jews took
24. counsel together to kill him: but their plot became known to Saul. And they watched the gates also day
25. and night that they might kill him: but ^ohis disciples took him by night, and let him down ^othrough the wall, lowering him in a basket.

*Paul's return to Jerusalem and departure for Tarsus,
9 : 26-31*

26. And when he was come to Jerusalem, he assayed ^oto join himself to the disciples: and they ^owere all afraid

is found in Gal. 1 : 13, 23, but not elsewhere in the N.T. This fact may be simply a coincidence, or it may indicate that Luke had heard the story from Paul and had caught some of his phraseology.

22. **The Jews which dwelt at Damascus.** This expression suggests a widespread influence, which is confirmed by the fact that the verb 'confounded' is in the imperfect — 'was confounding.'

23. **Many days.** It appears from 27 : 7 that this expression might be used of a period of less than a month; and Luke, who alone employs it, never uses it when it can reasonably be supposed to denote a period as long as a half year. See 18 : 11, 18. It is perhaps probable that he intended to designate a longer period by this expression than by the 'certain days' of vs. 19.

25. **His disciples.** This is evidence that Saul had labored some time in Damascus. Saul is the only one besides Jesus of whom it is said in Acts that he had 'disciples.' **Through the wall.** This expression combined with that of 2 Cor. 11 : 33 may be best explained by the supposition that there was a window in the wall, possibly the window of a house which stood against the wall.

26. **To join himself to the disciples.** Comp. Gal. 1 : 18. **Were all afraid of him.** If Saul had been absent from Jerusalem three years

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- 27. of him, not believing that he was a disciple. But Barnabas took him, and brought him ^oto the apostles, and declared unto them ^ohow he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he ^ohad preached boldly in the name of
 - 28. Jesus. And he was with them going in and going
 - 29. out at Jerusalem, preaching boldly in the name of the Lord : and he spake and ^odisputed against the Grecian
 - 30. Jews; but ^othey went about to kill him. And when

in round numbers (Gal. 1 : 18), it appears certain that the disciples in Jerusalem had heard of the great change in his course of life. They knew at least that he had not persecuted the Damascus Christians. But at the same time, if Paul had spent the greater part of the three years in retirement in Arabia, and if, as he seems clearly to indicate, his preaching in Damascus came at the *close* of the Arabian sojourn, then it is possible that the report of this preaching had not preceded him to the capital, and hence the disciples may have known simply that Saul had had a strange experience near Damascus, that he had not carried out his plan to persecute the Christians, and that he had disappeared no one knew whither. Now, in such circumstances, it seems quite reasonable to suppose that if he suddenly appeared in Jerusalem, the memory of his savage persecutions would for a time at least neutralize the report of his conversion, and the disciples would fear him still.

27. **To the apostles.** This is qualified by the explicit declaration of Paul in Gal. 1 : 18-19. **How he had seen the Lord in the way.** The externals of the event by Damascus must have been known in Jerusalem, but it does not follow that the disciples knew the *inner significance* of that event for Saul. As far as we know, only Ananias was acquainted with the secret of Saul. Others could see that Saul's life was changed, but they would not know how it had come about except as he himself should tell them. **Had preached boldly.** This fact, if the preaching *preceded* the sojourn in Arabia, must of course have become known in Jerusalem; but if we follow 2 Cor. 11 : 32-33 and Gal. 1 : 16, and let the preaching come *after* that sojourn, then indeed it might not have been known in Jerusalem, for it may have continued only a short time.

29. **Disputed against the Grecian Jews.** Paul was a Hellenist and would naturally turn to these Jews from abroad, finding his way first of all, perhaps, to the synagogue of the Cilicians (6 : 9). **They went about to kill him.** Saul had formerly been their leader and was now

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the brethren knew it, they brought him °down to Cæsarea, and sent him forth °to Tarsus.

31. "So the church throughout all °Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.

Peter in Lydda and Joppa, 9:32-43

32. And it came to pass, as Peter went °throughout all parts, he came down also to the saints which dwelt at 33. °Lydda. And there he found a certain man named

turned against them. The fifteen days which Gal. 1:18 allows to this visit would doubtless have been quite long enough for Saul to arouse a deadly enmity toward himself.

30. This was the second time in his short Christian experience that he had been delivered from those who sought his life. This verse gives a *different* reason for Saul's departure from Jerusalem from that of Acts 22:18, but the two are not mutually exclusive. **Down to Cæsarea.** The fact that his friends brought Saul down to Cæsarea, the only city of southern Palestine which had a good harbor, indicates that he was to make the journey to Tarsus by water. **To Tarsus.** The statement of the apostle in Gal. 1:21 is general, and designates the fields of his missionary labors after he left Jerusalem; this statement of Acts is particular, and merely gives the goal of his journey from Cæsarea.

31. So. That is, because the leading persecutor had been converted. **Judæa and Galilee and Samaria.** It is here implied that the persecution begun in Jerusalem, of which Saul had once been the leading spirit, had been carried into all parts of the land. This would naturally follow also from the fact that Saul had gone as a persecutor to *foreign* cities, for he would hardly have done this while heretics at home went unpunished. Of the establishment of the Church in Judæa, outside of Jerusalem, also of its establishment in Galilee, we have no knowledge. We may suppose that it had gone on rapidly while Saul had been absent in the east.

32. **Throughout all parts.** The tour to be described is introduced as one of a number made throughout Palestine from Jerusalem as a centre. **Lydda.** About twenty-four miles northwest from Jerusalem on the road to Joppa. Like Joppa, it was almost entirely a Jewish town, with but slight admixture of foreigners.

- °Æneas, which had kept his bed °eight years; for he
 34. was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and °make thy bed. And
 35. straightway he arose. And all that dwelt at Lydda and in °Sharon saw him, and they turned to the Lord.
 36. Now there was at °Joppa a certain disciple named °Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds
 37. which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed
 38. her, they °laid her in an upper chamber. And as Lydda was °nigh unto Joppa, the disciples, hearing

33. *Æneas.* Though Æneas is not called a disciple, this appears to be implied in the statement that Peter was visiting the 'saints.' Peter's cure in the name of Jesus Christ makes it almost necessary to suppose that Æneas had faith in Jesus. *Eight years.* See 3:2; 4:22; 14:8. Luke appears to have been interested in details of this sort.

34. The extreme simplicity with which cures mentioned in Acts were wrought contrasts strikingly with the mystery and the ceremonies associated with the alleged cures of the exorcists and sorcerers of those days. *Make thy bed.* He is to assume the performance of the duties that belong to one who is in health and strength.

35. *Sharon.* The maritime plain from the Sorek (Nahr Rubin) on the south to the Nahr es Zerka on the north (Smith), about forty miles, or to Carmel (Buhl), about sixty miles. The principal towns were Lydda, Joppa, Antipatris, and Cesarea.

36. *Joppa.* The port of Jerusalem about thirty-five miles to the northwest. *Tabitha-Dorcas.* The Aramaic name and its Greek equivalent.

37. *Laid her in an upper chamber.* Perhaps with the thought of summoning Peter, for, in general, burial was almost immediately after death.

38. *Nigh unto Joppa.* The nearness of Lydda to Joppa is given as the ground of sending for Peter. They would not have thought of sending to Jerusalem for him. It seems to follow that they did not think of the restoration of Dorcas to life. Had they thought of that as possible at the hand of Peter, they would surely have sent any distance for him. *Delay not to come.* The narrative does not indicate whether the messengers were to tell Peter of the circumstances which had led

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- that Peter was there, sent two men unto him, entreating
39. him, "Delay not to come on unto us. And Peter arose
and went with them. And when he was come, they
brought him into the upper chamber: and all "the
widows stood by him weeping, and "shewing the coats
and garments which Dorcas "made, while she was
40. with them. But Peter "put them all forth, and kneeled
down, and "prayed; and turning to the body, he said,
Tabitha, arise. And she opened her eyes; and when
41. she saw Peter, "she sat up. And he gave her his hand,
and "raised her up; and calling the saints and widows,
42. he presented her alive. And it became known through-
43. out all Joppa: and many believed on the Lord. And

to sending for him. It is natural to suppose that they would do so, and consequently that Peter went to Joppa with a general knowledge of the situation.

39. **The widows.** These may have been people whom Dorcas had aided. **Shewing.** Perhaps we should translate 'shewing for themselves.' This meaning would confirm the view that the widows were beneficiaries of Dorcas. **Made.** Better, 'was in the habit of making.' The presence of 'coats' and 'garments,' which Dorcas had made, is explained if they were in actual use, being worn by the 'widows' themselves.

40. **Put them all forth.** Possibly this was done in memory of the action of Jesus (Mk. 5 : 40). It seems likely that Peter in doing this was hopeful that the dead would be given back to life. **Prayed.** As Peter was left alone, the narrative must go back at last to his own report. In praying, Peter was following the example of Jesus preliminary to the working of cures (*e.g.*, Jn. 11 : 41-42). **She sat up.** The Greek verb here used is found elsewhere in the N.T. only in the story of the young man whom Jesus restored to life (Lk. 7 : 15).

41. **Raised her up.** As she was already sitting up, this clause refers apparently to her rising from the couch or whatever it may have been on which the body had been laid. Peter's act indicates that he believed the woman was restored to health and activity, not simply to life.

42. The manner in which this verse speaks of the event shows clearly that it was unique, at least in Joppa and that region. It is to be noted also that, although many are said to have turned to the Lord in consequence of the raising of Dorcas, Peter did not adopt

it came to pass, that he ^oabode many days in Joppa with one ^oSimon a tanner.

The Conversion of Cornelius, 10

10. Now *there was* a certain man in ^oCæsarea, Cornelius by name, a centurion of the band called the Italian
2. ^oband, a ^odevout man, and one that ^ofeared God ^owith all his house, who gave much alms ^oto the people, and
3. prayed to God alway. He ^osaw in a vision openly, as it were ^oabout the ninth hour of the day, an angel of

this method of making converts. His address at Pentecost is represented as having had greater spiritual results than this miracle in Joppa.

43. *Abode many days.* Perhaps to instruct and confirm the converts who had been incidentally won. *Simon a tanner.* Since the business of the tanner was regarded as unclean ceremonially, Peter's lodging with Simon points to a certain liberalizing which his views had undergone through his acquaintance with Jesus.

1. *Cæsarea.* Situated about thirty-two miles north of Joppa and sixty-seven northwest of Jerusalem. *Band.* The cohort was a tenth of a legion, and, from the time of Augustus, numbered four hundred and fifty to six hundred men. Since Cornelius is represented as abiding in Cæsarea, the presumption is that the 'Italian' cohort to which he belonged was located there.

2. *Devout.* Cornelius was entitled to this designation as one who gave alms and prayed to God. The word looks both Godward and manward, and was apparently used to designate men who had accepted Judaism as a religion but not as a cult. *Fear'd God.* As written by a Christian, these words must refer to the true God. Cornelius had probably learned of Jehovah from the Jews. Comp. vs. 22. Yet he had not become a proselyte. See vs. 45; 11:18; 15:7. *With all his house.* A testimony to the earnest and winning character of his piety. See also vs. 7. *To the people.* Not to be limited to the Jews dwelling in Cæsarea, though such were certainly objects of his charity (vs. 22). The word 'people,' though commonly referred to Israel, is used by Luke of the Gentiles as well (15:7).

3. *Saw in a vision.* In the same manner as Peter on the next day 'saw' the 'great sheet' while in a 'trance' (vs. 10). Hence Cornelius saw not with the physical eyes, though he saw 'clearly.' *About the ninth hour, i.e.,* about three o'clock in the afternoon. Cornelius

- God coming in unto him, and saying to him, Cornelius.
4. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up
 5. for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter:
 6. he lodgeth with one Simon a tanner, whose house is
 7. by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on
 8. him continually; and having rehearsed all things unto them, he sent them to Joppa.
 9. Now on the morrow, as they were on their journey,

was observing the Jewish hour of prayer (see 3:1) in his own house (vs. 30).

4. **Thine alms are gone up.** What was given to men was regarded by God as a sacrifice to him. Comp. Phil. 4:18; Matt. 25:40.

5-6. This message, like that to Ananias (9:11) and that a little later to Peter (10:11-16), doubtless had a basis in the experience of Cornelius. He may well have heard of Peter, possibly from Philip or in consequence of the apostle's work in Joppa. It is not likely that the vision gave him any new details in regard to Peter. What it gave him was an impulse, an authorization which he recognized as divine, to summon Peter, that he might hear the Gospel message from him.

7. **Two of his household-servants.** Hence, according to vs. 2, they were in sympathy with his religious views. **A devout soldier.** Yet a further illustration, most probably, of the influence of Cornelius' piety. All the three messengers were well suited for the task assigned them.

8. **Rehearsed all things unto them.** That is, took them fully into his confidence in this matter, showing him tactful as well as devout.

9. **On the morrow.** The timeliness of Peter's vision is noteworthy. Had it been deferred another day, he would not have been prepared to go to Cæsarea. **Upon the housetop.** A place frequently used in Palestine for quiet meditation. See Lk. 17:31; 1 Sam. 9:25; 2 K. 23:12; Jer. 19:13. **About the sixth hour.** This is the only N.T. passage which suggests (it does not require it) that the Jews observed the noon hour as an hour for prayer.

and drew nigh unto the city, Peter went up [°]upon the
 10. housetop to pray, [°]about the sixth hour : and he [°]be-
 came hungry, and desired to eat: but while they made
 11. ready, he fell into a [°]trance; and he [°]beholdeth the
 heaven [°]opened, and a certain vessel descending, as it
 12. were a great [°]sheet, let down by four corners upon the
 earth : wherein were all manner of [°]fourfooted beasts
 and creeping things of the earth and fowls of the
 13. heaven. And there came a voice to him, Rise, Peter;
 14. [°]kill and eat. But Peter said, Not so, Lord; for [°]I have
 never eaten anything that is common and unclean.
 15. And a voice *came* unto him again the second time,
[°]What God hath cleansed, make not thou common.

10. **Became hungry.** This circumstance is probably mentioned because of its obvious bearing on the nature of the subsequent vision. **Trance.** A state of transport, in which one is not conscious of the body (see 2 Cor. 12: 2), and in which the mind is peculiarly open to heavenly communications. The opposite of falling into a trance appears to be characterized in 12: 11 as ‘coming to one’s self.’

11. **Beholdeth.** In the trance state, with ‘the mind’s eye.’ The same word is used in the story of Stephen (7: 15). **Opened.** The same Greek verb which is used by Matthew in the account of the vision of Jesus (Matt. 3: 16). **Sheet.** The Greek word so translated, found in the N.T. only here and in 11: 5, denotes a linen cloth, sometimes a sail, and it is possible that the sails which Peter had seen from the housetop — for his house was by the seaside — determined the form of the vision.

12. **Fourfooted beasts.** The creatures in the sheet were Levitically unclean. See vs. 14.

13. **Kill and eat.** Peter was hungry when he fell into the trance; and just as our physical state largely determines our dreams, so Peter’s condition determined the *form* in which the heavenly message came to him.

14. **I have never eaten.** Peter still adhered firmly to the orthodox conception of Levitical purity in matters of food, although his lodging with a tanner, as has been pointed out, shows that he was breaking with the traditional conception of ceremonial purity.

15. **What God hath cleansed.** To Peter in his *trance state* this could only mean that the animals which he saw in the sheet were

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16. And this was done ^othrice : and straightway the vessel was received up into heaven.
17. Now while Peter was ^omuch perplexed in himself ^owhat the vision which he had seen might mean, behold, the men that were sent by Cornelius, ^ohaving made
18. inquiry for Simon's house, stood before ^othe gate, and ^ocalled and asked whether Simon, which was surnamed
19. Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, ^oBehold, three
20. men seek thee. But arise, and get thee down, and go with them, ^onothing doubting : for I have sent them.

clean and so fit for his food. This is the necessary logical sense of the words in this connection, when the scene is understood literally.

16. **Thrice.** This repetition of course implies not only that the underlying truth was important, but also that Peter was hard to convince.

17. **Much perplexed.** Peter's perplexity did not continue long, for he seems to have been still on the roof when the three messengers from Cornelius arrived (vs. 20), and the time occupied by the trance was probably only a few moments. **What the vision might mean.** Peter evidently thought that its true meaning was not on the surface. Had he taken it as referring literally to the distinction between clean and unclean food, it would hardly have perplexed him. **Having made inquiry.** The Greek verb suggests a somewhat prolonged inquiry, which was perhaps due in part to the fact that the messengers were foreigners and Simon the tanner more or less of a social outcast. **The gate.** That is, the large gate which admitted to the inner court of the house. In this gate there appears to have been, at least sometimes, a small door (see 12:13).

18. **Called.** Comp. 12:15, where, instead of calling, the one who sought admittance 'knocked.'

19. **Behold, three men seek thee.** We may suppose that Peter, seeing the men from the housetop and recognizing them as *Gentiles*, brought them at once into connection with the vision which filled his mind, and felt that they had a message for him. The spiritual character of this conviction is more evident in the next verse.

20. **Nothing doubting.** Doubt would be natural because the men were doubtless recognized as *Gentiles*. **I have sent them.** This was a conviction born of the Spirit, a conviction mediated to Peter's mind by the vision just seen. See vs. 28.

21. And Peter went down to the men, and said, Behold, I am he whom ye seek : what is the cause wherefore
22. ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house,
23. and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends.
25. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I
27. myself also am a man. And as he talked with him,

22. The messengers put their plea strongly, as though feeling that it would require extraordinary inducements to lead a Jew on such a mission.

23. So. That is, because of what the Spirit had said to him on the housetop and because of the force of their appeal. Called them in. This is evidence that he already saw the meaning of the vision and accepted it. He did not longer make 'common' what God had cleansed. On the morrow. The messengers reached Simon's house about noon. The afternoon might well be needed for preparation for the journey, especially as Peter took some of the Joppa Christians with him.

24. On the morrow. It appears from vs. 30 that they reached Caesarea about three in the afternoon, and so were apparently a good deal longer on the way than the messengers had been.

25. Worshipped him. This homage, such as a servant might render to his sovereign, was remarkable as coming from a Roman officer and paid to a member of the generally despised Jewish race.

26. I myself also am a man. On the modesty of Peter comp. 3:12.

27. As he talked with him. This circumstance that as Peter entered the room where the people were awaiting him he conversed with Cornelius suggests an eye-witness. It shows Peter's tact, and must have put Cornelius at his ease.

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28. he went in, and findeth many come together : and he said unto them, Ye yourselves know how that it is ^oan unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet ^ounto me hath God shewed that I should not call any man
29. common or unclean : wherefore also I came without gainsaying, when I was sent for. I ask therefore
30. with what intent ye sent for me. And Cornelius said, ^oFour days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man
31. stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remem-
32. brance in the sight of God. Send ^otherefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea
33. side. Forthwith therefore I sent to thee; and ^othou hast well done that thou art come. Now therefore

28. **An unlawful thing.** Not as forbidden by the law of Moses but by the traditions of the elders. It is noteworthy that the Greek translated ‘unlawful’ is found only here and in the Epistle of Peter (1 Pet. 4:3). **Unto me hath God shewed.** It was not needful that Peter should tell them *how* God had shewed him this great truth. But the case was different when he faced his critics in Jerusalem. See 11:5-10. It may be doubted whether Peter regarded his vision as containing a principle of universal application. He speaks as though feeling that he had been uniquely authorized to disregard a regulation that still remained in force.

30. **Four days ago.** Counting the day of the vision, the day the messengers reached Joppa, the day Peter set out for Cæsarea, and the day he reached there, we have four days, though only seventy-two hours elapsed between the vision of Cornelius and Peter’s arrival at his house.

32. **Therefore.** Here more clearly than in vs. 5 the mission to Joppa is represented as the logical sequence of the prayer of Cornelius. We may suppose, then, that his prayer, when the angel appeared, was a prayer for ‘more light.’

33. **Thou hast well done.** Not expressive of any sense of self-importance on the part of Cornelius, but rather expressive of his

we are all here ^opresent in the sight of God, to hear all things that have been ^ocommanded thee of the Lord.

34. And Peter opened his mouth, and said,

Of a truth ^oI perceive that God is no respecter of persons : but ^oin every nation he that feareth him, and worketh righteousness, is acceptable to him. ^oThe word which he sent unto the children of Israel, preaching ^ogood tidings of peace by Jesus Christ (he is Lord of all) — that saying ^oye yourselves know, which was published ^othroughout all Judæa, ^obeginning from Gali-

conviction that the hand of God was in both the summons of Peter and Peter's response. Present in the sight of God. Cornelius appears to have thought of God as a *present* God, a truth which he had abundant opportunity to learn out of the Jewish Scriptures. Commanded thee of the Lord. From the fact that Peter had come in response to his request, Cornelius could safely infer that he had a message.

34. I perceive. This word rests on what Cornelius had just said. Peter accepted his statement that God had communicated with him, and yet he was a Gentile. Hence Peter's new sense of the O.T. truth that God is no respecter of persons (Dt. 10 : 17). What Peter saw in the case of Cornelius was confirmed by his own recent vision.

35. In every nation. Peter proceeds from the particular to the general. What makes one Gentile acceptable to God must make *all* acceptable to him. Thus he freed himself from the legalistic conception of God and took the position of the great prophets.

36. The word. If we accept the marginal reading of this verse, its connection with the preceding is made somewhat more clear. The 'word' which God sent to Israel, i.e., the Gospel, was the full and final utterance of the truth enunciated in vs. 35. It was 'sent' indeed to Israel, but the one through whom it came — Jesus Christ — is equally Lord of all, i.e., of Gentiles no less than of Jews. Good tidings of peace. On this characterization of the Gospel compare the words of Jesus, Jn. 14 : 27; 16 : 33; also 1 Pet. 5 : 14.

37. Ye yourselves know. Peter assumes that these Gentiles in Cæsarea have at least a general knowledge of the great facts of the new religion. Throughout all Judæa. Peter gives prominence to 'Judæa,' perhaps because of its importance and because his hearers were better acquainted with it than with the remoter Galilee. Some writers take 'Judæa' here in the sense of Palestine (see Lk. 1 : 5), but it is doubtful whether it was, strictly speaking, ever so used by N.T. writers.

38. lee, after the baptism which John preached; *even* ^oJesus of Nazareth, how that ^oGod anointed him with the Holy Ghost and with power: who went about ^odoing good, and healing all that were oppressed of the devil;
39. for ^oGod was with him. And ^owe are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; ^owhom also they slew, hanging him on a
40. tree. Him God raised up ^othe third day, and gave him

As the principal division of the land, politically and religiously, it might indeed be named alone in connections where the whole land was to be understood, but that would hardly prove that it was a recognized designation of Palestine. It became such in the time of Vespasian. It is perhaps possible that Luke occasionally projected this late usage back into the early times. **Beginning from Galilee.** It is plain from this clause that Peter in this verse had in mind the course of Jesus' own ministry, not the publication of the Gospel by the disciples of Jesus, which did not begin from Galilee.

38. **Jesus of Nazareth.** These words are in apposition with 'saying,' the object of the verb 'ye know' in vs. 37. The readers are assumed to have heard something about Jesus Christ. It is noteworthy that this verse, though so closely connected with the last grammatically, does not, like that, refer to the historical extension of the Gospel, but gives Peter's interpretation of what was *central* in the Gospel. **God anointed him.** See 4: 27. Peter doubtless thought of the baptism of Jesus, which is the only time when the Spirit of God is said to have come upon him (Mk. 1: 10-11). It was from that time, not from his birth, that he was manifestly clothed with 'power.' This 'anointing' constituted him the 'anointed one,' i.e., the Christ. **Doing good, and healing.** The first clause is general, the second special. Peter gives prominence, as does the Gospel according to Mark, which tradition makes in a sense Peter's Gospel, to the *works* of Jesus. **God was with him.** Peter thought of the works of Jesus as God's works through him. Comp. 2: 33; 3: 13.

39. **We are witnesses.** Not Peter and the six Christian brethren from Joppa, but Peter and his fellow-apostles. Some knowledge of the Twelve seems thus to be assumed. **Whom also they slew.** It is noticeable that here, when speaking to *Gentiles*, Peter said nothing of a divine *purpose* which was fulfilled in the death of Jesus. Comp. 2: 23; 4: 11.

40. **The third day.** When speaking to Jews in Jerusalem, Peter omitted this detail. See 2: 24, 32; 3: 15.

41. to be made manifest, ^onot to all the people, but unto
^owitnesses that were chosen before of God, *even* to us,
^owho did eat and drink with him after he rose from the
 42. dead. And he charged us to preach unto the people,
 and to testify that this is he which is ordained of God
 43. *to be* the Judge of quick and dead. To him ^obear all
 the prophets witness, that through his name ^oevery
 one that believeth on him shall receive remission of sins.
 44. ^oWhile Peter yet spake ^othese words, the Holy Ghost

41. **Not to all the people.** This negative aspect of the matter is nowhere else expressed. The fact that people in general did not see the risen one, and the language of vs. 40 that God '*gave* him to be made manifest,' suggest at least that the appearances were like that of which Paul speaks in Gal. 1:16. **Witnesses that were chosen before of God.** This language seems to refer to the apostles, but the appearances of the risen one were by no means limited to them. **Who did eat and drink with him.** Peter wishes his hearers to understand that he and other witnesses of the risen Lord were absolutely convinced of the reality of his appearances. This language is somewhat stronger than we should naturally derive from the recorded facts. See Lk. 24:41-43; Jn. 21:12-13. It seems to point as clearly to an objective appearance as the preceding words do to one of a subjective spiritual character.

42. Comp. 1:8; Lk. 24:47. A specific command to the disciples to testify that Jesus is judge of the living and the dead is nowhere recorded in the Gospels.

43. **Bear all the prophets witness.** It is noticeable that Peter appeals to the *prophets* regarding the way of salvation through Jesus rather than to words of Jesus himself. **Every one that believeth.** An advance on 2:39, brought about chiefly by Peter's experience in Joppa and here in Cæsarea.

44. **While Peter yet spake.** According to 11:15 it was well toward the beginning of his address when the Spirit came upon his hearers. In this case we must suppose that, in the address, the thought summarily expressed in vs. 43 was developed at considerable length. **These words.** That is, the gracious words about salvation for every one on the simple condition of trust in Jesus. **Fell.** Luke's characteristic term in connection with the coming and presence of the Spirit is 'filled.' From 11:15 it appears that he meant the same thing when he said that the Spirit 'fell' upon people. The fact that the Spirit had fallen on the hearers was inferred from the same

45. "fell on all them which heard the word. And "they of the circumcision which believed "were amazed, as many as came with Peter, because that on the Gentiles also
 46. was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and "magnify God.
 47. Then answered Peter, "Can any man forbid the water, that these should not be baptized, "which have received
 48. the Holy Ghost as well as we? And "he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Peter's defence of his Casarean mission, 11:1-18.

11. Now the apostles and the brethren that were in Judaea heard that the Gentiles also had received the word of God. And "when Peter was come up to Jerusalem, "they that were of the circumcision contended

phenomena (vs. 46) which had marked the Spirit's presence at Pentecost (2:4). It should be noted that the Spirit was given here before baptism and without laying on of hands. See 8:17.

45. **They of the circumcision.** That is, the Christian Jews from Joppa, who had accompanied Peter (vs. 23). **Were amazed.** They had not had the discipline which Peter had received.

46. **Magnify God.** It appears that here, as at Pentecost (2:11), the speaking with tongues was not *wholly* unintelligible. The Joppa Christians caught enough of what was ecstatically uttered to enable them to tell what it was all about.

47. **Can any man forbid the water?** The Greek implies a negative answer. If Peter had any of his hearers in mind as he asked the question, it must have been his Jewish brethren from Joppa. **Which have received the Holy Ghost.** This manifest fact is regarded by Peter as an unanswerable argument that his Gentile hearers were entitled to baptism. It was nothing less than ocular evidence that God had accepted them.

48. **He commanded them to be baptized.** Apparently the rite must have been performed by the brethren from Joppa. Perhaps Peter felt about administering the rite as Paul did at a later day. See 1 Cor. 1:17).

2. **When Peter was come up.** This was after a sojourn of indefi-

3. with him, saying, Thou wentest in to men uncircum-
 4. cised, and didst eat with them. But Peter began, and
 5. expounded *the matter* unto them in order, saying, I was
 in the city of Joppa praying: and in a trance I saw a
 vision, a certain vessel descending, as it were a great
 sheet let down from heaven by four corners; and it
 6. came even unto me: upon the which when I had
 fastened mine eyes, I considered, and saw the four-
 footed beasts of the earth and wild beasts and creep-
 7. ing things and fowls of the heaven. And I heard also
 8. a voice saying unto me, Rise, Peter; kill and eat. But
 I said, Not so, Lord: for nothing common or unclean
 9. hath ever entered into my mouth. But a voice an-
 swered the second time out of heaven, What God hath
 10. cleansed, make not thou common. And this was done
 11. thrice: and all were drawn up again into heaven. And

nite length in Cæsarea. See 10:48. They that were of the circumcision. This expression is not used here of unbelieving Jews (comp. Titus 1:10), but, as in Col. 4:11, of Jewish Christians. This is obviously required by vs. 18. Yet we can hardly suppose that any of the Twelve joined in the criticism of Peter's conduct. Had they done so, it would probably have been specified.

3. Didst eat with them. That Peter went into the house of Gentiles we are told in chapter 10; that he ate with them is indeed not said, but as he does not deny the charge, there is no reason to think it was false. See Gal. 2:12. Peter, then, had thus transgressed the ceremonial law, and it was for this transgression that he was called to account.

4. Expounded. The object of this verb is to be supplied from the preceding verse. It was his intercourse with the uncircumcised which he 'expounded' or explained.

5. It came even unto me. This detail is not found in 10:11, but its practical meaning is implied, viz., that Peter was able to see the contents of the 'sheet.'

9. As this verse specifies that the voice was 'out of heaven,' it is more explicit than the narrative in chapter 10.

11. Peter here passes over his difficulty in understanding the vision. See 10:17, 19. That might have diverted attention from the main

behold, forthwith three men stood before the house in which ^owe were, having been sent from Cæsarea unto
 12. me. And the Spirit bade me go with them, ^omaking no distinction. And ^othese six brethren also accompanied me; and ^owe entered into the man's house:
 13. and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon,
 14. whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy
 15. house. And ^oas I began to speak, the Holy Ghost fell
 16. on them, ^oeven as on us at the beginning. And ^oI remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized

point. **We were.** It is possible that some one of the six brethren was also in the house of Simon when the three messengers came. This plural would then be explained.

12. Making no distinction. That is, between Gentiles and Jews, though Peter has thus far given no intimation that the three men *were* Gentiles, except as it is involved in the vision. The words *may* be taken in essentially the same sense as the corresponding phrase in 10 : 20. **These six brethren also accompanied me.** It seems probable that these were all who went with him from Joppa. Had there been other Jewish witnesses, that fact would have been indicated. Peter apparently anticipated opposition to his course and wished to be fully able to meet it. **We entered into the man's house.** This is an admission of part of the charge made in vs. 3, for though Peter has not characterized the three men as Gentiles, that is involved in the situation.

14. This promise is not found in the narrative of the vision by Cornelius, where, however, we should have expected it had these words been spoken by the angel. Yet a promise of this character was really implied in the command of the angel to send for Peter.

15. As I began to speak. See on 10 : 44. **Even as on us.** The identity of spiritual experience proved that God made no distinction between Jew and Gentile as regards the bestowal of his blessing in response to faith.

16. I remembered. This reference shows that, in the critical situation in Cesarea, if not before, Peter had come to look on the Lord's promise as having a broader application than to the apostles to whom it was first spoken.

17. with the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could [°]withstand God? And when they heard these things, [°]they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

Founding of the church in Antioch, II : 19-26

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as [°]Phoenicia, and [°]Cyprus, and [°]Antioch, speaking the word to none save [°]only to Jews. But there were some of them, [°]men of Cyprus and Cyrene, who, when they

17. **Withstand God.** He would have ‘withstood’ God had he, after having seen the Spirit poured out on the Gentiles, refused to have Christian fellowship with them.

18. **They held their peace.** The evidence which had convinced him convinced them. It does not follow that they ceased to observe the law which Peter had violated, but only that they ceased to regard him as culpable.

19. This verse looks back (comp. 8 : 4) to the epoch-making persecution which began at Stephen’s death. **Phœnicia.** No details of evangelistic work in Phœnicia are given in Acts, but we learn that on Paul’s last trip to Jerusalem there were disciples in Tyre (21 : 4) and that on his voyage to Rome he was refreshed by the Christians of Sidon (27 : 3). Thus we have incidental confirmation of the present passage. **Cyprus.** Barnabas, who was a native of Cyprus (6 : 5), may have been the first to proclaim the Gospel there. **Antioch.** Nicolas, one of the Seven (6 : 5), was a native of Antioch, and he or some other disciple whose home was there was probably the first bearer of the new faith to that city. **Only to Jews.** This statement is probably not to be pressed. Philip had preached to the Samaritans and to the Ethiopian proselyte, and there may have been others as liberal as he. But this first wave of the new religion, which was started by the great persecution, reached, in general, only Jews. So was it in Antioch.

20. **Men of Cyprus and Cyrene.** These were not the first Chris-

- were come to Antioch, spake unto the ^oGreeks also,
 21. preaching the Lord Jesus. And ^othe hand of the Lord
 was with them: and a great number that believed
 22. turned unto the Lord. And the report concerning
 ^othem came to the ears of the church which was in
 Jerusalem: and ^othey sent forth Barnabas as far as
 23. Antioch: who, when he was come, and had seen the
 grace of God, was glad; and he exhorted them all,
 that with purpose of heart they would cleave unto the
 24. Lord: ^ofor he was a good man, and full of the Holy

tians to reach Antioch. There had already been some preaching to the Jews when they reached the city. But these men went farther than their predecessors had gone. **Greeks.** The text of the MSS. is here uncertain, and editors are divided in opinion regarding it. The context, however, strongly favors the reading of the R.V., 'Greeks.' This word is in manifest contrast with 'Jews' in vs. 19, but if we adopt the marginal reading 'Grecian Jews,' this contrast is done away; for, though there was a contrast between the Hebrews of Palestine and Jews of the Dispersion, the 'Jews' of vs. 19 must of course be supposed to have been predominantly Hellenists. And the men of Cyprus and Cyrene were Hellenists, so there would have been nothing extraordinary in their preaching to other Hellenists. The term here, as opposed to 'Jews' in vs. 19, is to be understood in the broad sense, as including people of any Gentile nationality who spoke Greek. Comp. 19:10; 20:21.

21. **The hand of the Lord.** See 4:28. The reference is to God. In the next clause, however, the word 'Lord' may be referred to God (see 14:15; 15:19), or possibly to Jesus.

22. **Them.** That is, most naturally, the Greek converts. **They sent forth Barnabas.** The purpose of this mission is not directly given. If we may infer the aim from what Barnabas actually did in Antioch, then it was simply to give aid to a new and important work. It is noteworthy that it was a Hellenist rather than a Hebrew, a disciple rather than an apostle, who was sent to Antioch; also that there is no indication of an extraordinary gift of the Spirit to the converts in Antioch such as is recorded in connection with the mission of Peter and John to Samaria (8:17).

23. There is nothing said of instructions from Jerusalem or of any authorization of the new movement in Antioch. There is no trace of officialism in the relation of Barnabas to the Christians of Antioch.

24. **For he was a good man.** The author, or the source from which

Ghost and of faith : and much people was added unto
 25. the Lord. And he went forth to Tarsus ^oto seek for
 26. Saul : and when he had found him, ^ohe brought him
 unto Antioch. And it came to pass, that even for a
 whole year ^othey were gathered together with the
 church, and taught much people; and that ^othe dis-
 ciples were called ¹ Christians first in Antioch.

The mission of Paul and Barnabas to Jerusalem,

II : 27-30

27. Now ^oin these days there came down ^oprophets from
 28. Jerusalem unto Antioch. ² And there stood up one of

¹ According to Codex D we should spell the new name 'Chreistians'; another early spelling was 'Chrēstians.' ²D begins vs. 28 thus: 'Now when we were come together.'

he drew, seems to have felt that not every man who might have been sent from Jerusalem would have taken the same view of the work in Antioch that Barnabas took.

25. To seek for Saul. Barnabas would naturally go to Saul's home to learn where he was. Whether he found him in Tarsus or elsewhere, we do not know. The last reference to Saul's movements was in 9 : 30. Comp. Gal. 1 : 21.

26. He brought him unto Antioch. Saul was still in his minority, as it were. He went to Antioch as the helper of Barnabas, and with him 'built on another's foundation,' which in later times he declared was against his principles. See Rom. 15 : 20. They were gathered together. Luke's meaning is not altogether clear. His usage of the verb here employed does not favor the meaning that they were 'welcomed' in the Church. See Matt. 25 : 35. His thought, then, is either that Paul and Barnabas worked together for a year, or, more probably, that they were gathered with the church of Antioch for a year, that is to say, they did not work as evangelists, but rather, as the next clause indicates, built up the disciples who had been won by others. The disciples were called Christians. This name occurs elsewhere in the N.T. only in 26 : 28 and 1 Pet. 4 : 16. Neither of those passages throws additional light on its origin. The fact that it is found only three times in the N.T. is unfavorable to the supposition that it origi-

- them named Agabus, and signified by the Spirit that there should be [°]a great famine over all the world :
 29. which came to pass in the days of Claudius. And the disciples, every man according to his ability, [°]determined to send relief unto the brethren that dwelt
 30. in Judæa : which also they did, sending it to [°]the elders [°]by the hand of Barnabas and Saul.

nated among believers. Moreover, the form of expression in this verse — ‘the disciples *were called* Christians’ — clearly points to an origin outside the Church.

27. **In these days.** That is, sometime within the ‘whole year’ which Paul and Barnabas spent in Antioch. **Prophets.** The name is used here as in 21:10 in its narrower and less frequent meaning of one who foretells. On its broader use see Acts 15:32.

28. **A great famine over all the world.** Luke adds that this prophecy was fulfilled in the reign of Claudius (41-54). There are here two difficulties: (1) That a Christian prophet should announce a universal famine, and in consequence that the disciples in Antioch should send contributions to Judæa. If a *universal* famine was at hand, the disciples at Antioch would probably have been exhorted to lay up something for their own need. The fact that they sent their contribution to Judæa indicates that the prophecy concerned Judæa. (2) There is no evidence of a famine that was universal in the Roman Empire in the period 41-54 A.D., though there was an unusual number of local famines in different parts of the Empire during this reign, and Josephus tells of a famine in Judæa in the period 44-48 (*Ant. XX.*, 2. 5; 5. 2; III, 15. 3). These difficulties may perhaps best be met by supposing that Agabus spoke of Judæa and that the language of this verse was colored by the fact that the reign of Claudius was in an especial degree marked by failure of crops.

29. **Determined to send relief**, i.e., when Agabus announced the famine. The prophecy was not of something far off in the future. It probably rested on knowledge of economic conditions in Judæa.

30. **The elders.** This is our earliest reference to Christian elders. We cannot think of the Seven (6:3) as referred to, for our passage makes no reference to Jerusalem in particular and certainly is not consistent with the view that the famine was limited to the Jerusalem church. The language seems to imply that, at this time, the churches in Judæa had elders, as had the synagogues. **By the hand of Barnabas and Saul.** The statement that Saul went to Jerusalem at this time is often thought to conflict with Gal. 1:18; 2:1, and it cannot be denied that there is ground for this view. ‘But it is doubtful whether

Persecution of Christians by Herod, 12:1-19

12. Now about that time Herod the king put forth his
 2. hands to afflict certain of the church. And he killed
 3. James the brother of John with the sword. And when
 he saw that it pleased the Jews, he proceeded to seize
 Peter also. And those were the days of unleavened
 4. bread. And when he had taken him, he put him
 in prison, and delivered him to four quaternions of
 soldiers to guard him; intending after the Passover
 5. to bring him forth to the people. Peter therefore was
 kept in the prison: but prayer was made earnestly of
 6. the church unto God for him. And when Herod was
 about to bring him forth, the same night Peter was

this is sufficient. In those Galatian passages Paul is concerned with the independence of his apostleship (Gal. 1:12). If he made a journey to Jerusalem which did not in any wise affect his apostleship, — its dependence or its independence, — he was under no obligation to the Galatians to mention such a visit.

1. **About that time.** That is, the time of the mission of Paul and Barnabas to Jerusalem in 11:30. **Herod the king.** Agrippa I, grandson of Herod the Great. From 41-44 the extent of his territory was the same as that over which his grandfather had reigned.

2. **Killed James.** Thus the word of Jesus, Mk. 10:39, had fulfilment. **With the sword.** So John the Baptist had been executed. See Matt. 14:10. Since James was put to death in the Roman manner, it may perhaps be inferred that he was held to be an offender against the State, but in what way we do not know.

3. **It pleased the Jews.** Notwithstanding such expressions as 9:31, the great majority of the Jews were probably hostile toward Christianity. Herod's act suggests the despot, acting from caprice, rather than a just ruler who has regard for law. **Days of unleavened bread.** It seems not unlikely that Herod chose the Passover season that he might advertise himself as widely as possible as one zealous for the traditions of the fathers.

4. **Four quaternions of soldiers.** That is, sixteen guards, four for each of the four watches of the night. **After the Passover.** As Herod was careful to please the Jews, he would naturally consult their scruples in regard to the time of Peter's execution.

5. **Of the church.** That is, naturally, the church of Jerusalem.

- sleeping between two soldiers, ^obound with two chains :
7. and ^oguards before the door kept the prison. And behold, an angel of the Lord stood by him, and ^oa light shined in ^othe cell : and he smote Peter on the side, and awoke him, saying, Rise up quickly. And ^ohis
 8. chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment
 9. about thee, and follow me. And ^ohe went out, and followed; and he wist not that it was true which was
 10. done by the angel, but ^othought he saw a vision. And when they were past ^othe first and the second ward,

6. Bound with two chains. Paul as a prisoner in Rome was guarded by *one* soldier. See 28:16. It is possible that the former escape of Peter from prison may have led to extraordinary precautions. **Guards before the door.** Two of the quaternion were free to act as guards, while the remaining two were chained to the prisoner.

7. A light shined. That is, probably, in the writers' thought, from the presence of the angel. Comp. Lk. 2:9. **The cell.** The Greek does not suggest that Peter was in a small apartment ('cell') by himself. The word means simply 'dwelling-place.' **His chains fell off.** The author evidently regarded the details of Peter's deliverance as altogether supernaturally carried out. He seems to have thought that the soldiers were not aroused, for had they been, then they would naturally have testified that Peter's release had been secured by supernatural means, before which they were powerless, and in that case they would scarcely have been put to death (vs. 19).

9. He went out. That is, through the door that was guarded (vs. 6). It seems to be implied that these obstacles to his escape were overcome in the same manner in which the chains had fallen off. **Thought he saw a vision.** That is, it seemed to him as though he was in a dream or a trance. He had no sense of the reality of the various acts he was performing.

10. The first and the second ward. It is natural to suppose that the first was that of vs. 6. What and where the second ward was, we do not know, or whether it consisted of one or more of the sixteen soldiers appointed to guard Peter (vs. 4). **They went out.** That is, forth from the prison structure as a whole; in vs. 9 the going out was from some particular part of it. The language is natural if Peter was confined in the great fortress of Antonia at the northwest corner

- they came unto the iron gate that leadeth into the city; which opened to them of its own accord : and ^o they went out, and passed on ^othrough one street; and
11. straightway the angel departed from him. And ^owhen Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all
12. the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where ^omany were gathered together and were praying.
13. And when he knocked at ^othe door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.
15. And they said unto her, ^oThou art mad. But she con-

^o D adds 'they went down the seven steps.'

of the temple area. The addition of Codex D that, on going out, they 'went down the seven steps,' sounds as though it might be original. Through one street. The help given to Peter was *abundant*. He was not left at the 'iron door,' but was conducted to a relatively safe distance.

11. When Peter was come to himself. This is the antithesis of the trance state in which he had seemed to himself to be (vs. 9).

12. Many were gathered. Not necessarily all who were praying for Peter's release (vs. 5). The word 'many' is quite indefinite. In 20:8; 27:7 it may well have been used of a number smaller than twenty; in 18:18 and 19:19 it may have been used of a much larger number.

13. The door of the gate. The Greek word here translated 'gate' has once the meaning 'porch' or 'court' (Matt. 26:71), but never that meaning in Luke, unless here. As the next verse speaks of opening this 'gate' and not the 'door,' which we should expect to be opened, it is possible that here, as in Matthew, it denotes the 'court.' This would be opened by opening the door.

15. Thou art mad. They thought she was out of her mind, and

- fidently affirmed that it was even so. And they said,
16. "It is his angel. But Peter continued knocking : and when they had opened, they saw him, and were amazed.
17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren.
18. And he departed, and went to another place. Now as soon as it was day, there was no small stir among
19. the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should

yet what she reported was doubtless exactly what they had been praying for. On the word comp. Jn. 10:20; Acts 26:24. It is his angel. Comp. Matt. 18:10. Since the voice was Peter's, it appears that the guardian angel, in the common belief, might assume the characteristics of the one whom he guarded.

16. When they had opened. Not Rhoda alone this time, but, as was natural in the circumstances, several went to the door.

17. To hold their peace. Possibly he feared that their demonstrations of amazement and joy at his escape might become known on the street, and so lead to an attempt to seize him again. James. This mention of James by name suggests that he was already prominent in the Jerusalem church. There is no reason to doubt that he was the same James of whom Paul speaks in Gal. 1:19, who was the Lord's brother. See also 1 Cor. 15:7. In later times he was apparently the foremost man in the mother church. See Acts 15:13; 21:18; Gal. 2:9. To another place. It would be natural for him to keep his secret and depart without telling any one whither he was going, for he might anticipate that search would be made for him. It is very probable that Luke did not know whither Peter had fled. The next appearance of the apostle in N.T. history is after an interval of some seven to nine years (15:7). Where he was during this interval is wholly unknown.

18. Among the soldiers. That is, the sixteen to whose care Peter had been committed. Their consternation sprang from the fact that they must answer for Peter's appearance with their own lives. Comp. 27:42.

19. Examined. This was a judicial investigation. Comp. 4:9. From the fact that the soldiers were put to death, it may be inferred

be put to death. And he went down from Judæa to Cæsarea, and tarried there.

The death of Herod, 12: 20-24

- 20. Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was
- 21. fed from the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on
- 22. the throne, and made an oration unto them. And the people shouted, *saying*, "The voice of a god, and
- 23. not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
- 24. But the word of God grew and multiplied.

that the king thought them exceedingly culpable. What the trial developed that might throw light on Peter's escape, we unfortunately do not know.

20. **Tyre and Sidon.** The Phœnician cities, belonging to the province of Syria, were largely dependent, according to the last clause of this verse, upon Herod's country, *i.e.*, Palestine, for their food supply. As their representatives came to Herod at Cæsarea, asking for 'peace,' *i.e.*, for the establishment of friendly trade relations with the king, we may perhaps suppose that he had made them feel his displeasure by checking or stopping the exportation of food to them.

21. **On the throne.** This, according to Josephus (*Ant.* XIX, 8. 2), was in the theatre, — therefore not a 'throne,' strictly, but some sort of royal pavilion or dais. Unto them. That is, the Tyrian and Sidonian representatives.

22. **The voice of a god.** Their extreme Oriental flattery may have been occasioned as much by the granting of their request (implied in vss. 20-21) as by the quality of the king's eloquence.

23. **An angel of the Lord smote him.** This was no doubt inferred from the sudden death of Herod. It is not said that an angel appeared, nor can we suppose this to have been the author's thought. The angel is here simply a literary form, conveying the idea that the death of Herod was a divine judgment. Josephus' account of the

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

death of Herod agrees with Acts in putting it in Cæsarea, also in declaring that it was sudden and was regarded as a just judgment upon him for allowing men to pay him divine honor. Josephus speaks of the occasion on which Herod made the fatal address as a festival in honor of Cæsar.

25. **Returned.** This verse concludes the episode which was begun in 11:30. The critical events of chapter 12 occurred, according to Luke, while they were on this mission. **From Jerusalem.** If we read with the margin 'to Jerusalem,' the words must be connected not with the verb but with the participle 'having fulfilled.' But against this reading is the fact that the mission of Barnabas and Saul had been to the brethren in 'Judæa,' not exclusively to those in Jerusalem.

PART III.—THE CHURCH ESTABLISHED IN ASIA MINOR
AND EUROPE, 13:1-20:3

Barnabas and Saul set apart for the work among the Gentiles, 13:1
13:1-3

13. Now there were at Antioch, ^oin the church that was *there*, ^oprophets and teachers, Barnabas, and Symeon that was called Niger, and ^oLucius of Cyrene, and ^oManaen the foster-brother of Herod the tetrarch, and
2. Saul. And as ^othey ministered to the Lord, and fasted,

1. In the church that was there. The prophets and teachers about to be named were not, like Agabus (11:28), mere sojourners in Antioch, but a part of the church. Prophets and teachers. It is not probable that Luke had in mind two distinctly marked classes. If he had, it is certainly impossible to determine whom he put in each class. Barnabas is represented in Acts as both prophet and teacher (4:36; 11:26; 15:32), so also is Saul (11:26; 27:26). This formal mention of Barnabas and Saul as prophets and teachers in the church of Antioch appears, after 11:23-26 and 12:25, almost superfluous. It is to be noticed, however, that they are only two out of five. Lucius of Cyrene. It is not improbable that he was one of the founders of the church in Antioch. See 11:20. Manaen. As a 'foster-brother,' or perhaps simply *early companion*, of Herod the tetrarch, Manaen was doubtless acquainted with the court of Herod the Great. He may have been sixty years old at this time, hence much older than Saul. The position of the name of Barnabas first in the list and that of Saul last may correspond to their respective ranks in the company of five, that is, in the judgment of the brethren at Antioch.

2. They. Either the five or the entire church. If the five, then Barnabas and Saul were set apart by the other three, for the subject of vs. 3 is the same as that of vs. 2. But this does not accord well with the democratic ideas of the Book of Acts (e.g., 6:5; 14:23), and, if the reference had been to the five, it would perhaps have been more natural to say 'these' than 'they.' From the N.T. point of view every believer can minister to the Lord (e.g., Rom. 15:27; Phil. 2:30). If the word 'they' be referred to the church, then the min-

- ^othe Holy Ghost said, Separate me Barnabas and Saul
 3. ^ofor the work ^owhereunto I have called them. Then,
 ^owhen they had fasted and prayed and ^olaid their hands
 on them, they sent them away.

The work in Cyprus, 13:4-12

4. So they, being ^osent forth by the Holy Ghost, went down to ^oSeleucia; and from thence they ^osailed to
 5. Cyprus. And when they were at ^oSalamis, they proclaimed the word of God in the synagogues of the Jews: and they had also ^oJohn as their attendant.
 6. And when they had gone through the whole island unto

istry and fasting point to some solemn public service, and from the outcome we are justified in supposing that this service was for the purpose of considering the church's relation to the Gentile world. **The Holy Ghost said.** Probably through one of the three prophets. **For the work.** This work is left wholly undefined, but surely the church did not set apart two of its members without knowing to what they were set apart. At the time of writing it was known to every one. **Whereunto I have called them**, i.e., to the Gentile mission.

3. **When they had fasted.** It is not necessary to suppose that this occasion was different from that of vs. 2. The fasting and prayer have now a more personal and specific end in view. **Laid their hands.** This clause is naturally limited to certain representatives of the church. On the act see note on 6:6.

4. **Sent forth by the Holy Ghost.** That is, the Holy Spirit speaking in and through the members of the church at Antioch. **Seleucia.** The port of Antioch at the mouth of the Orontes, about thirteen and a half miles distant. **Sailed to Cyprus.** The native place of Barnabas, the leader. See 4:36.

5. **Salamis.** At the east end of the broad part of the island, about one hundred and twenty-five miles southwest from Seleucia. From the fact that it had *several* synagogues we may infer a large Jewish population. From Luke's habit of chronicling successes and persecutions, his silence in regard to the work in Salamis may be taken to indicate that Barnabas and Saul made no very deep impression. **John as their attendant.** John Mark had probably been taken from Jerusalem to Antioch with a view to this very work. See 12:25. There is nowhere any suggestion as to the kind of service which he rendered.

- ^oPaphos, they found a certain ^osorcerer, a false prophet,
 7. a Jew, whose name was Bar-Jesus; which was with
 the ^oproconsul, Sergius Paulus, ^aa man of understand-
 ing. The same ^ocalled unto him Barnabas and Saul,
 8. and sought to hear the word of God. But ^oElymas
 the sorcerer (for so is his name by interpretation) with-
 stood them, seeking to turn aside the proconsul from
 9. the faith. But ^oSaul, who is also *called* Paul, ^ofilled with

6. Paphos. The chief city of Cyprus, about one hundred miles west from Salamis. **Sorcerer.** Bar-Jesus was called by the same name as those of whom Matthew speaks (2:1), but in character seems to have resembled Simon of Samaria (8:9). Barnabas and Saul appear to have fallen in with this man before they met the proconsul (vs. 7).

7. Proconsul. The highest officer of a senatorial province, which Cyprus was at this time. **A man of understanding.** That is, a reasoning, intelligent person, and indeed notably such. He kept this Jewish magician with him in the hope of learning something from him. **Called unto him Barnabas and Saul.** Probably then they had been some days in Paphos and had made an impression on the public. The fact that Sergius called the evangelists shows that he was not satisfied with Bar-Jesus.

8. Elymas. This name was regarded by Luke as the equivalent of the word 'mage' (sorcerer). It is supposed to be the Græcized form of the Arabic word meaning 'wise,' and if so may very well have been adopted by Bar-Jesus.

9. Saul — Paul. Hitherto the Hebrew name 'Saul' has been exclusively used, henceforth only the Roman name 'Paul' is employed (except in quoting Paul's words in chapters 22 and 26). As a Hellenist, the apostle may have had both names from childhood. Whether from this time he himself used the name 'Paul,' perhaps because he was coming in contact with Romans, or whether the change belongs only to the author of Acts, cannot be certainly determined. **Filled with the Holy Ghost.** Jesus promised his disciples the Spirit, but not for the destruction of their adversaries. See Matt. 10:20; Lk. 21:15. Nothing similar to this act is elsewhere attributed to Paul. Peter, when dealing with a man of the same order as Bar-Jesus, did not smite him with supernatural power. It seems probable, therefore, that the story of what took place when Paul and the sorcerer met before the proconsul underwent some modification in transmission.

10. the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villany, thou ^oson of the devil, thou enemy of all righteousness, wilt thou not
11. cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him ^oa mist and a darkness; and he went about seeking some to lead him
12. by the hand. Then the proconsul, when he saw what was done, ^obelieved, being astonished at the teaching of the Lord.

The work in Antioch of Pisidia, 13:13-52

13. Now ^oPaul and his company set sail from Paphos, and came to ^oPerga in Pamphylia: and ^oJohn departed
14. from them and returned to Jerusalem. But they, passing through from Perga, came to ^oAntioch of

10. **Son of the devil.** Perhaps consciously used with reference to the name of the sorcerer Bar-Jesus, i.e., 'Son of Jesus.'

11. **A mist and a darkness.** The words suggest that his blindness came on gradually.

12. **Believed.** According to Luke's usage, this must mean that he accepted the Gospel message and believed in the Lord Jesus. See, e.g., 2:44; 4:4, 32). But his faith, like that of Simon the sorcerer (8:13), is represented as based on a miracle.

13. **Paul and his company.** The author henceforth represents Paul as the leader (see vss. 43, 46), probably because of his prominence in the scene at Paphos. **Perga in Pamphylia.** About one hundred and seventy-five miles northwest from Paphos. **John departed.** Whatever the reason for this step may have been, Paul strongly disapproved of it. See 15:38.

14. **Antioch of Pisidia.** About ninety miles in a straight course from Perga. The country, however, is wild and mountainous, and the distance by any travelled road much more than that. Antioch became a Roman colony under Augustus. **Into the synagogue.** Though Paul was conscious of a call to the Gentiles, it was his rule to approach them through the synagogue.

Pisidia; and they went ^ointo the synagogue on the
 15. sabbath day, and sat down. And after the reading of
 the law and the prophets the rulers of the synagogue
^osent unto them, saying, Brethren, if ye have any word
 16. of exhortation for the people, say on. And Paul stood
 up, and beckoning with the hand said,

Men of Israel, and ^oye that fear God, hearken.
 17. The God of this people Israel ^ochose our fathers, and
 exalted the people when they sojourned in the land of
 Egypt, and with a high arm led he them forth out of it.
 18. And for about the time of forty years¹ suffered he their
 19. manners in the wilderness. And when he had ^ode-
 stroyed seven nations in the land of Canaan, he gave *them*
 their land for an inheritance, for ^oabout four hundred
 20. and fifty years: and after these things he gave *them*

Dt. 7:1

¹ Or, 'nourished them.'

15. **Sent unto them.** Apparently Paul and Barnabas were some distance from the front of the synagogue, where on a raised platform the 'rulers' sat. It is not likely that they were invited to speak as total strangers. The authorities were doubtless already somewhat acquainted with them.

16. **Ye that fear God.** A special recognition of the proselytes who were present.

17. **Chose our fathers.** The thought of this verse and of the following is analogous to the speech of Stephen, but has no similarity to the addresses of Peter.

18. The reading of the R.V.m., though less strongly supported by MSS., is favored by the context, for in the preceding and the following verses Paul is concerned with the goodness of God, not with the perverseness of Israel.

19. **Destroyed seven nations.** Comp. 7:45. The language is from Dt. 7:1. **About four hundred and fifty years.** This chronology is beset with difficulties. In the R.V. it appears to be quite unintelligible, for it cannot be naturally referred to the period from the beginning of the Egyptian captivity down to Joshua, nor to that from Joshua to Samuel. Perhaps the best reading is that which puts this

21. judges until Samuel the prophet. And afterward they asked for a king : and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the
 22. space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do
 23. all my will. Of this man's seed hath God according
 24. to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism
 25. of repentance to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not worthy to
 26. unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word

clause in the middle of the next verse, where it plainly designates the period from Joshua to Samuel. Placed there, it fits Paul's rapid historical sketch. It is, however, considerably more than the estimate of 1 K. 6:1, for that gives the entire period from the Exodus to Solomon's fourth year as only four hundred and eighty years.

22. **Removed him.** By the mouth of Samuel on the occasion of Saul's disobedience (1 K. 15:23). **He bare witness.** The essential part of the witness is found in 1 Sam. 13:14, though in words of Samuel rather than Jehovah. With this passage another, Ps. 89:20, is blended. Thus far we have an historical introduction, which may very likely have been suggested by the Scripture read in the synagogue just before Paul spoke.

23. Paul comes to speak of Jesus by way of the fulfilment of a Davidic promise. Comp. 2:30; 2 Sam. 7:12. **Saviour.** This title is found but once in the undisputed Epistles of Paul (Phil. 3:20). It would have been more in Paul's style to have said 'Christ.'

24. An element found in Peter's address in the house of Cornelius (10:37), but not in his speeches to the Jews.

25. **Was fulfilling his course.** That the following testimony of John was near the close of his ministry accords with Luke's narrative (3:16, 20). But comp. Jn. 3:22-36. **What suppose ye that I am?** Neither these words nor any similar ones are attributed to the Baptist in the Gospels.

27. of this salvation sent forth. "For they that dwell in Jerusalem, and their rulers, "because they knew him not, nor the voices of the prophets which are read
 28. every Sabbath, "fulfilled *them* by condemning *him*. And though they found no cause of death *in him*, yet asked
 29. they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, "they
 30. took him down from the tree, and laid him in a tomb. But
 31. God raised him from the dead: and he was seen "for many days of "them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the
 32. people. And we bring you good tidings of the promise
 33. made unto the fathers, how that God hath fulfilled the

26. To us. That is, to proselytes no less than Jews. So in Peter's last address (10:43), but probably not in his first (2:39).

27. For. This word introduces the ground of the salvation just mentioned, of which ground vss. 27-31 treat. Because they knew him not. So also Peter spoke in 3:17. Fulfilled them by condemning him. We have essentially the same thought in 3:18.

28. Peter in 3:13 put the sin of the Jews more emphatically. This statement is also less favorable to Pilate than is that of the former chapter.

29. They took him down. The verse does not distinguish between those who were hostile toward Jesus and those who were friendly.

31. For many days. Comp. 1:3. This time element is not found elsewhere. Them that came up with him from Galilee. It is noticeable that Luke, who at the least was editor of Paul's speech, records the only appearance of the risen Lord to others than Galileans (24:13). The appearances of Jesus of which this verse takes account were in or near Jerusalem. This agrees with Luke's Gospel and with 1 Cor. 15, unless the appearance to more than five hundred be put (as it probably should be) in Galilee. It is significant that Paul is not represented as appearing to his own vision of Jesus as he does in 1 Cor. 15:8.

33. Paul sees the fulfilment of the promise made to the fathers in the fact of the resurrection of Jesus. It is probable that this great fact was allowed to eclipse, for a time at least, that spiritual fulfilment of the promise which Jesus saw in his own work and his own person. Begotten thee. This application of Ps. 2:7 to the resurrection of Jesus, here first made in the N.T., departs from the primary sense of the words, which refer to the inauguration of a king. The resur-

1. 16 : 10

- same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son,
 34. this day have I °begotten thee. And as concerning that he raised him up from the dead, now °no more to return to corruption, he hath °spoken on this wise, I will give
 35. you the holy and sure *blessings* of David. Because he saith also in another *psalm*, Thou wilt not give thy Holy
 36. One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw cor-
 37. ruption: but he whom God raised up saw no cor-
 38. ruption. Be it known unto you °therefore, brethren, that through this man is proclaimed unto you °re-

rection was probably thought of as Christ's entrance on his kingly office. This Psalm was for Paul a confirmation of the testimony of those who had actually seen the risen Lord.

34. **No more to return to corruption.** Since Paul, as appears from vs. 35, did not think of Jesus as having seen corruption *at all*, we are required to take this word as a synonym of Hades, as in 2: 31, — a *place* of corruption rather than corruption itself. **Spoken on this wise.** The following is an inexact quotation of Is. 55: 3. 'I will give you' stands in the place of 'I will make an everlasting covenant with you' in the original. The word 'holy' is added from the Septuagint. This quotation from Isaiah is to confirm the statement that the risen Lord shall no more return to corruption. The 'sure mercies of David' are assumed to include the great promise of Messianic salvation, and this Messianic salvation implies a Messiah who abides permanently.

35. This citation from Ps. 16: 10 is adduced in support of the words of Isaiah. The same was used by Peter in 2: 25 and assigned to David; here the speaker is the same as in the preceding verse, *i.e.*, God.

36. This is a proof that the two passages cited cannot have referred to David. The proof consists in the admitted fact that David died and saw corruption. Comp. 2: 29, which is more vivid.

37. This declaration that Jesus saw (experienced) no corruption is regarded as needing no proof. It is thought of as following necessarily from the fact that God had raised him up.

38. **Therefore.** Because of the resurrection, which showed Jesus to be the promised Messiah and Saviour. **Remission of sins.** The same as the 'salvation' of vs. 26 and the 'good tidings' of vs. 32.

39. mission of sins : and by him ^oevery one that believeth
is ^ojustified from all things, from which ye could ^onot
40. be justified by the law of Moses. ^oBeware therefore,
lest that come upon *you*, which is spoken ^oin
the prophets;
41. Behold, ye despisers, and wonder, and perish; *Hab. 1:5*
For I work a work in your days,
A work which ye shall in no wise believe, if one
declare it unto you.
42. And ^oas they went out, ^othey besought that these
words might be spoken to them the next sabbath.
43. Now when the synagogue broke up, many of the Jews
and of the devout proselytes ^ofollowed Paul and Barna-

39. The entire thought of this verse, sometimes regarded as quite un-Pauline, is rather to be regarded as bearing his clear impress. **Every one that believeth.** Comp. Rom. 1:16. Universal justification on the sole condition of faith — that is surely characteristic of Paul. **Justified.** This word is not found in Peter's speeches, nor elsewhere in Acts, but is fundamental in Paul (*e.g.*, Rom. 3:24; 1 Cor. 6:11; Gal. 2:16). **Not be justified by the law of Moses.** The inadequacy of the Mosaic law is often asserted by Paul (*e.g.*, Rom. 3:20; 4:4; 5:20; 7:24).

40. **Beware.** It seems to have been rather characteristic of Paul to conclude his addresses in the synagogue with words of warning (*e.g.*, 17:30; 20:26), — a feature which is lacking in Peter's addresses. **In the prophets.** That is, in the second great division of the Hebrew O.T. Comp. Lk. 24:44. The quotation is from *Hab. 1:5*, essentially according to the Septuagint, which departs not a little from the original.

41. In the Hebrew a judgment on the Jews is anticipated, which is to be executed by the Chaldeans. That is the 'work' of Jehovah, which men would not believe beforehand. Paul regards the language as applicable to the present situation. If his hearers reject the offer of salvation, judgment will overtake them.

42. **As they went out.** That is, Paul and Barnabas. It appears from the next verse that they went out before the meeting was dismissed. **They besought.** As the verb is in the imperfect, it suggests that one and another spoke to the evangelists.

43. **Followed.** Perhaps to the lodging of Paul and Barnabas.

bas : who, speaking to them, urged them [°]to continue in the grace of God.

44. And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw [°]the multitudes, they were [°]filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, [°]It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and [°]judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord [°]commanded us, *saying,*

S. 49 : 6

[°]I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.

To continue. This implies that the grace of God had already secured entrance into their hearts, *i.e.*, that they had accepted the message concerning Jesus.

45. The multitudes. Largely Gentiles. See vs. 48. Filled with jealousy. Because these foreign teachers had such great success. The opposition of the Jews was not caused by jealousy alone; behind it there was unbelief.

46. It was necessary. A necessity founded on the word and example of Jesus (*e.g.*, Mk. 7: 27; Matt. 10: 5-6; Acts 1: 8), also on the evident fitness of things. A salvation long promised to the Jews and expected by them was rightly offered to them first. Judge yourselves unworthy. Not in their own minds, for they doubtless thought that they were in the only sure way to eternal life. The judgment that they were unworthy of the Gospel was one which they passed on themselves in rejecting it.

47. Commanded. That which was spoken to the ‘servant’ of Jehovah (Is. 49: 6) — a promise there, not a commandment — Paul and Barnabas apply to themselves. The sense of duty which from the very day of his conversion (Gal. 1: 16) Paul felt to go to the Gentiles, would naturally lead him to regard this word of Isaiah as a personal ‘commandment.’ I have set thee. With the exception of these first four words the quotation is exactly according to the Septuagint. In their place the Greek version has ‘I have given thee for a covenant of the people.’

48. And as the Gentiles heard this, they were glad, and glorified the word of God : and as many as were [°]ordained to eternal life believed. And the word of the Lord [°]was spread abroad throughout all the region.
49. But the Jews urged on the [°]devout women of honourable estate, and [°]the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they [°]shook off the dust of their feet against them, and came unto [°]Iconium.
50. And the disciples were filled with joy and with the Holy Ghost.

The work in Iconium, 14:1-6a.

14. And it came to pass in Iconium, that they entered [°]together into the synagogue of the Jews, and so spake,

48. **Ordained.** That which is ‘ordained’ or appointed is the attainment of eternal life. As the rejection of the Gospel is represented as wholly the act of the Jews (vs. 46), so here believing is the free act of the Gentiles.

49. **Was spread abroad.** This statement implies a work of Paul and Barnabas for much longer than the two Sabbaths specified in vss. 14 and 44.

50. **Devout women of honourable estate.** Proselytes of wealth and social standing. **The chief men.** As Antioch was a Roman colony, having a senate and popular assembly, the ‘chief men’ may naturally be supposed to have been Roman officers. It is an indication of the hold which Paul and Barnabas had taken on the community that only by the aid of the chief men and prominent women could a successful opposition be raised against them.

51. **Shook off the dust.** An act symbolical not of contempt but of judgment, — equivalent to saying, ‘Your blood be upon your own heads’ (18: 6). Comp. Matt. 10: 14. **Iconium.** About eighty miles southeast of Antioch. It was an important city, and possibly a Roman colony at this time, for it was made such under Claudius. According to 14: 6 it was not in Lycaonia.

52. Though Paul and Barnabas were persecuted and obliged to flee, they left a true church in Antioch, — disciples filled with joyful spiritual life.

i. **Together.** The Greek words so translated are found nowhere

- that a great multitude both of ^oJews and of Greeks
 2. believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected
 3. against ^othe brethren. Long time ^otherefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting ^osigns and
 4. wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews,
 5. and part with ^othe apostles. And when there was made an onset both of the Gentiles and of the Jews ^owith their rulers, to entreat them shamefully, and to

The work in Lystra and Derbe, 14:6b-21a

6. stone them, they became aware of it, and fled unto the cities of Lycaonia, ^oLystra and Derbe, and the region
 7. round about: and there they preached the gospel.
 8. And at Lystra ^othere sat a certain man, impotent in

else in the N.T. The nearest approach to them is in Lk. 6:26 and 17:30. They *may* mean that Paul and Barnabas entered the synagogue at Iconium *in the same manner* as they had done at Antioch. **Jews and of Greeks.** That is, Jews and not-Jews. The Gentiles of Iconium who believed were not all of the Greek race. Comp. Rom. 1:16. Probably the great majority of them were *not* Greeks.

2. **The brethren.** That is, the many disciples who had been won in Iconium.

3. **Therefore.** Comp. 1 Cor. 16:9. **Signs and wonders.** They are left wholly undefined. Barnabas as well as Paul wrought signs.

4. **The apostles.** For the first time in Acts this title is given to Paul and Barnabas. It is used only once more, viz., in vs. 14. Its application to Barnabas is in keeping with Paul's usage (see, e.g., Rom. 16:7; 2 Cor. 8:23).

5. **With their rulers.** This clause is not to be limited to the Gentiles, but includes also the rulers of the Jews.

6. **Lystra and Derbe.** Lystra, if it be identified with Khatyn Sera (Sterrett), lay about eighteen miles southwest of Iconium, and Derbe, if it be identified with the ruins of Bosola and Losta (Sterrett), was about sixteen miles southeast from Lystra. The statement of this verse and the following appears to summarize a considerable period.

his feet, a cripple from his mother's womb, who never
 9. had walked. The same heard Paul speaking : who,
 fastening his eyes upon him, and "seeing that he had
 10. faith to be made whole, said "with a loud voice, Stand
 upright on thy feet. And he leaped up and walked.
 11. And when the multitudes saw "what Paul had done,
 they lifted up their voice, saying "in the speech of
 Lycaonia, The "gods are come down to us in the like-
 12. ness of men. And they called Barnabas, "Jupiter;
 and Paul, "Mercury, because he was the chief speaker.
 13. And the priest of Jupiter whose *temple* was before the
 city, brought oxen and garlands "unto the gates, and

Then follows a particular statement (8-20) regarding the work in Lystra.

8. There is no reference to a synagogue in Lystra. We may therefore infer that its Jewish population was very small. *There sat.* Perhaps in the market-place. See vs. 11.

9. *Seeing that he had faith.* This was Paul's inference from the man's appearance and his attention to the word of the Gospel.

10. *With a loud voice.* The only instance in the N.T. where a healing word was thus spoken.

11. *What Paul had done.* It naturally appeared to the observers as though Paul himself had healed the man. *In the speech of Lycaonia.* It is evident that Paul and Barnabas did not understand this tongue, for in that case they would have protested at once against being thought to be gods. The Lycaonians were apparently bilingual, understanding Paul's address in Greek, but using, at least when greatly excited, another tongue of their own. *Gods...in the likeness of men.* A like inference was drawn by the natives of Malta (28:6). The belief was common that the gods might assume a human form and appear to men on earth.

12. *Jupiter...Mercury (Zeus...Hermes).* It was most natural to think of these two gods, because Zeus had a temple at Lystra (vs. 13), and Hermes, as his interpreter, was his attendant. The comparison may perhaps suggest that Barnabas, whom they thought to be Zeus, was a man of large and majestic presence. The ancient Phrygian myth of Philemon and Baucis, though not necessary to account for the idea of the Lystrans that Zeus and Hermes had appeared to them, may possibly have helped to turn their minds to these two gods in particular.

14. would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, ^othey rent their garments, and sprang forth among the
 15. multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from ^othese vain things unto the living God, who made the heaven and the earth and the sea, and all that in them
 16. is : who in the generations gone by suffered ^oall the
 17. nations ^oto walk in their own ways. ^oAnd yet he left not himself without witness, in that ^ohe did good, and gave you from heaven rains and fruitful seasons, filling
 18. your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.
 19. But there came Jews thither ^ofrom Antioch and Iconium : and having ^opersuaded the multitudes, they

13. **Unto the gates.** As the apostles were in the city and the temple of Zeus outside, it seems best to suppose that the gate of the city is intended rather than that of the temple.

14. **They rent their garments.** This was done to express their intense feeling of aversion. Comp. Matt. 26 : 65.

15. This verse and the two following give the general thought of the evangelists' utterance. **These vain things.** Rites of idolatrous worship such as they were on the point of performing.

16. **All the nations.** The Jews were an exception, but that did not come into consideration in the present circumstances. **To walk in their own ways.** That is, God did not check them with an outward law and did not destroy them on account of their sins. Comp. Rom. 3 : 25.

17. **And yet.** Suffering the nations to walk in their own ways is not at all equivalent to withholding from them all divine light and motive. **He did good.** The most obvious manifestations of divine goodness, viz., material blessings, such as seasonable rains and bountiful harvests, are a witness of God, and might have kept the Gentiles walking in their own ways.

19. **From Antioch and Iconium.** That the Jews followed Paul's track such distances as from Antioch to Lystra is evidence of their

- ^ostoned Paul, and ^odragged him out of the city, sup-
 20. posing that he was dead. But as the ^odisciples stood round about him, he rose up, and entered into the city : and on the morrow he went forth with Barnabas

The return of Paul and Barnabas to Antioch, 14:21b-28

21. to Derbe. And when they had preached the gospel ^oto that city, and had ^omade many disciples, ^othey returned to Lystra, and to Iconium, and to Antioch,
 22. confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribula-
 23. tions ^owe must enter into the kingdom of God. And when they had ^oappointed for them ^oelders in every

deep enmity. **Persuaded the multitudes.** This sudden revulsion of feeling from idolatrous homage to mortal hatred indicates that the people of Lystra may have been of the same stock as those to whom Paul writes in Gal. 1: 6. **Stoned Paul.** This form of execution shows that the crowd was dominated by the Jews. Why Barnabas escaped this mad onset, we can only conjecture. Perhaps on account of his mildness he was not thought to be dangerous. **Dragged.** Thus Paul was treated as he had once treated the disciples in Jerusalem (8: 3).

20. **Disciples stood round about him.** The attack was aimed at Paul. There was no attempt to crush out the new doctrine.

21. **To that city.** They preached also in the surrounding country according to vs. 7. The work in Derbe appears not to have been interrupted. We may suppose that the Jews from Antioch and Iconium, supposing that they had killed Paul, had returned home. **Made many disciples.** Among these was Timothy (see 16: 1), perhaps also that Gaius who accompanied Paul on his last journey to Jerusalem. See 20: 4. **They returned to Lystra, etc.** The reason of their return to these cities, which they knew must be attended with peril, is not indicated. They may have heard that their converts were being persecuted, and so went back to comfort and strengthen them.

22. **We must enter.** The evangelists classed themselves with their converts, as well they might, Paul in particular, and the record has preserved this personal touch.

23. **Appointed.** The Greek word here translated — found else-

- church, and had ^oprayed with fasting, they commended
24. them to the Lord, on whom they had believed. And
they ^opassed through Pisidia, and came to Pamphylia.
25. And when they had spoken the word in ^oPerga, they
26. went down to ^oAttalia; and thence ^othey sailed to
Antioch, from whence they had been committed to
the grace of God ^ofor the work which they had fulfilled.

where only in 2 Cor. 8 : 19 — means to vote by stretching the hand out or up, then, secondarily, to appoint by vote, or perhaps simply to appoint. Hence the method pursued by the evangelists in securing elders for these Asiatic churches cannot be certainly made out from this word. The use of the same word in 2 Cor. 8 : 19 is certainly not unfavorable to the view that a popular vote was taken. On the other hand, there is nothing in Acts or the Epistles to suggest that Paul and Barnabas took the matter entirely into their own hands. Probably we may best think of the method of their appointment as analogous to that of the Seven (6 : 5-6). **Elders.** This is the first and only certain reference to the appointment of elders by Paul. According to Acts there were elders at this time in Jerusalem and the other churches of Judæa (11 : 30). Later we see elders at Ephesus, and it is possible that Paul took part in their appointment (20 : 17), also in the appointment of 'bishops' at Philippi (Phil. 1 : 1). The name as that of an officer was doubtless borrowed from the synagogue, though the same term seems to have been used in other religions; from the same source also was probably borrowed the general conception of the office as it first existed in the Christian Church. It is to be noted that more than one elder was appointed for each church. **Prayed with fasting.** These rites, taken from the synagogue, accompanied the appointment of elders as they had the setting apart of Paul and Barnabas to the Gentile mission (12 : 3).

24. **Passed through Pisidia.** Verse 21 has mentioned Antioch, which was in Pisidia (13 : 14), but in that region there may have been a number of other Christian communities which they visited. See 13 : 49. The word 'passed through' does not suggest fresh missionary work, or indeed missionary work at all.

25. **Perga.** At their entrance into Asia the evangelists seem not to have preached in Perga. See 13 : 3. It is not indicated that their preaching on their return journey bore any fruit. **Attalia.** The sea-port of Perga.

26. **They sailed to Antioch.** From the later history of Paul one may perhaps infer that the return to Antioch at this time was, in part at least, for the sake of reporting progress, and encouraging the

27. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a °door
 28. of faith unto the Gentiles. And they tarried °no little time with the disciples.

The conference in Jerusalem, 15:1-33

15. And °certain men came down from Judæa and taught the brethren, *saying*, °Except ye be circumcised after Gal. 2:2
 2. the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* °appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem °unto the apostles and elders about

church from which they had been commended to the grace of God. **For the work which they had fulfilled.** This cannot be understood as meaning that a programme had been made for Paul and Barnabas, designating just the cities or even the countries to be visited. The meaning is rather that the work which they had now accomplished was the specific kind of work for which they had been given over to the grace of God.

27. **Door of faith.** That is, a door through which only those enter who have faith.

28. **No little time.** If the conference in Jerusalem be put in the summer of 48, and if we allow three years for the missionary journey, dating its beginning from the spring of 45, then this interval, ‘no little time,’ may have covered a few months.

1. **Certain men.** They represented a considerable element in the church at Jerusalem, as appears from vs. 5. Those men who came down to Antioch, like those who are mentioned in vs. 5, may well have belonged to the ‘sect’ of the Pharisees, as Paul had done (Phil. 3:5), but unlike him they did not see that law and grace are mutually exclusive. **Except ye be circumcised.** Circumcision, according to vs. 5, stands for the entire law. Comp. Gal. 5:3. These men put the doctrinal point explicitly: either circumcision or no salvation.

2. **Appointed that Paul and Barnabas, etc.** The church is to be understood as taking this action. In Gal. 2:2 Paul says that he went up by ‘revelation.’ An analogous case is furnished by 9:30 with 22:18. It is unnecessary to see any ‘conflict’ between the two

3. this question. They therefore, ^obeing brought on their way by the church, passed ^othrough both Phœnicia and Samaria, ^odeclaring the conversion of the Gentiles:
4. and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were ^oreceived of the church and the apostles and the elders, and they ^orehearsed all things that God had done with them.
5. But there rose up certain of the sect of the Pharisees who believed, saying, ^oIt is needful to circumcise them, and to charge them to keep the law of Moses.
6. And ^othe apostles and the elders were gathered to-

statements. Paul was appointed by the church in Antioch, and on his own responsibility he took Titus, an uncircumcised Greek convert, with him. See Gal. 2:1. Unto the apostles and elders. There was no thought that the apostles had authority to answer such a question, but the apostles and elders as representing the church were to be consulted. Of the elders James was the most influential.

3. Being brought on their way by the church. The verb here employed is used in this sense in 20:38 and 21:5. For other occasions when Paul was escorted by fellow-believers, see 9:30 and 28:15. Through Phœnicia and Samaria. The delegates could not well do otherwise than pass through Phœnicia, unless they went by water, but as for Samaria, it would probably have been easier for them to keep down the coast to Cæsarea or Joppa. Declaring the conversion of the Gentiles. It seems to be implied that the believers in Phœnicia were all Jews, or practically all of them. The Samaritans were neither Jews nor Gentiles.

4. Received of the church and the apostles and the elders. There is evident stress on the *general* character of their reception. Rehearsed all things. Just as they had done among the brethren on the way to Jerusalem. They did not immediately bring up the specific question that had occasioned their trip.

5. It is needful to circumcise them. This declaration of the converted Pharisees was called out, according to Luke, by the report of the Gentile mission of Paul and Barnabas. There is no indication that Paul made any reply to this stricture at this first meeting.

6. The apostles and the elders. Here begins the account of a private meeting of the leaders. They had come together to consider the specific question raised in the public meeting. This is to be regarded as the meeting to which Paul refers in Gal. 2:2.

7. gether to consider of this matter. And when there had been ^omuch questioning, Peter rose up, and said unto them,

Brethren, ye know how that ^oa good while ago God ^omade choice among you, that by my mouth ^othe Gentiles should hear the word of the gospel, and

8. believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did
 9. unto us; and he made no distinction between us and
 10. them, ^ocleansing their hearts by faith. Now therefore ^owhy tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor
 11. we were able to bear?^o But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12. And ^oall the multitude ^okept silence; and they

7. **Much questioning.** Evidently there was some difference of opinion even in the smaller gathering. Comp. Gal. 2:5. **A good while ago.** It was at least four or five years, for it was before the imprisonment of Peter by Herod in 44. See 12:3. **Made choice among you.** Peter's words imply that any one of his fellow-workers in Jerusalem might have been chosen, and that, in such case, he would have preached to the Gentiles even as he had done. **The Gentiles.** That is, those whom he had addressed in the house of Cornelius in Cesarea. It is quite evident from this very passage that Peter had not followed up his work among Gentiles, and that no other one of the Jerusalem brethren had done so.

9. **Cleansing their hearts by faith.** He had not required them to be circumcised. By faith alone had they been admitted into the kingdom and had received the gift of the Holy Spirit.

10. **Why tempt ye God?** Since God had received Gentiles on faith, it would be directly opposing him to force the yoke of the law upon the Gentile converts.

11. **But we believe.** That is, we were not able to bear the yoke of the law, to earn salvation through its observance, but we believe that we shall be saved through the grace of the Lord Jesus. Peter says in substance that he is dependent on Jesus only, not on him and the law.

- hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace,
 13. °James answered, saying,
 14. Brethren, hearken unto me : °Symeon hath rehearsed how °first °God did visit the Gentiles, to take out of
 15. them a people for his name. And to this agree the words of the prophets; as it is written,
 nos 9:11, 16. After these things I will return,
 And I will build again the tabernacle of David,
 which is fallen;
 And I will build again the ruins thereof,
 And I will set it up :
 17. That the residue of men may seek after the Lord,
 And all the Gentiles, upon whom my name is called,
 18. Saith the Lord, who maketh these things known from the beginning of the world.

12. **All the multitude.** This was certainly not the gathering of vs. 4, to which Paul and Barnabas had already rehearsed all that God had done with them, but it was the smaller assembly. The word does not necessarily imply a great number. See 28:3; Jn. 21:6. **Kept silence.** That is, the 'questioning' (vs. 7) was for a time at least quieted by Peter's statement, and an opportunity was secured for Paul and Barnabas to make their statement.

13. **James.** Mentioned also in 12:17 and 21:18. His prominence in the Jerusalem church, where he seems to have been ranked even above Peter and John (Gal. 2:9), was doubtless due in no small part to the fact that he was a brother of the Lord (Gal. 1:19).

14. **Symeon.** This spelling of the name is found only in Luke with the exception of 2 Pet. 1:1 and Rev. 7:7. **First.** This was implied in Peter's statement, but not expressed. **God did visit.** This is a characteristic Hebrew conception. The human agency is overlooked, and the divine put in the foreground.

15. James here seeks to strengthen the testimony of Peter by showing that it was in agreement with the prophets.

16-18. The quotation of these verses is from Amos 9:11, 12, and departs in about equal degree both from the Hebrew and the

19. Wherefore my judgement is, [°]that we trouble not them
20. which from among the Gentiles turn to God; but that we write unto them, that they abstain from the [°]pollutions of idols, and from [°]fornication, and [°]from what is
21. strangled, and from blood. For Moses from genera-

Septuagint. Of the two chief departures from the sense of the Hebrew, the first — ‘that the residue of men may seek after the Lord,’ where the original has ‘that they may possess the remnant of Edom’ — follows the Septuagint; and the second — ‘known from the beginning of the world’ — is in neither the Septuagint nor the Hebrew. But still the main point of the original is preserved, viz., that the blessing of Jehovah should come upon the Gentiles.

19. **That we trouble not.** Thus James said ‘No’ to the Pharisaic claim (vs. 5), and conceded all that Paul asked. The purport of his words ‘that we trouble not them which from among the Gentiles turn to God’ is the same as that of the ‘right hand of fellowship’ given to Paul and Barnabas (Gal. 2: 9).

20. **Pollutions of idols.** Such as eating sacrificial meats. See vs. 29 and 1 Cor. 8. **Fornication.** This is to be taken literally, as are the other three specifications; but whether in its ordinary significance, or in the narrower sense of the intermarriage of near relatives, is questioned. The very low moral standard in regard to the relation of the sexes, especially in great cities like Antioch, makes the former meaning intelligible. If understood in this way, the word is in harmony with many an exhortation of Paul (*e.g.*, 1 Cor. 6: 18; 2 Cor. 12: 21; Gal. 5: 19; Eph. 5: 3; Col. 3: 5; 1 Thess. 4: 3). **From what is strangled, and from blood.** These injunctions are closely related. The Jews were not to eat what had been strangled because in so doing they would eat blood; and they were not to eat blood because that was regarded as the seat of life. See Ex. 34: 15; 20: 14; Lev. 17: 13; Dt. 12: 23. Codex D omits, here and in vs. 29, the injunction regarding what is strangled, thus simplifying the direction, and adds the ethical precept, ‘whatsoever they would not have done to themselves not to do to others.’

21. This verse gives the sole reason why James makes his proposition. In every city, and so in Antioch, Moses is read every Sabbath; these regulations therefore are continually being brought to the mind of the faithful Jew. The proposal of James, resting on Lev. 17-18 and being closely similar to the regulations which traditional law imposed on proselytes in the land of Israel, was surely nothing altogether new, and may have been only what was everywhere laid upon proselytes outside of the Holy Land. Thus it would have been, in effect, a proposal that Gentile converts, in their

- tions of old hath in every city them that preach him, being read in the synagogues every sabbath.
22. Then it seemed good to the apostles and the elders, [°]with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, [°]Judas called Barsabbas, and Silas,
23. chief men among the brethren: and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and
24. [°]Syria and Cilicia, greeting: Forasmuch as [°]we have

relation to Jewish Christians, should observe the regulations of proselytes. As such, it was certainly a proposal to which Paul could have had no objection. The proselytes in his churches had, as attendants on the synagogue, undoubtedly observed these or very similar regulations.

22. **With the whole church.** This indicates that the proposed solution of the trouble was brought before a general gathering of the church. This alone would be in keeping with the recognized importance of the question,—an importance that is plainly acknowledged in the fact that a committee of two men are sent to Antioch in addition to the letter of the church. **Judas and Silas.** Of Judas we have no knowledge outside of the present chapter, but of Silas, called also Silvanus (2 Cor. 1:19), we hear much through his connection with Paul, whom he accompanied on his second missionary tour. That he was well fitted to act on a delicate mission like the present, mediating between the Jewish and Gentile elements of the church, is incidentally confirmed by the fact that both Peter, the apostle of the circumcision, and Paul, the apostle of the uncircumcision, associated him with them in their letters (1 Pet. 5:12; 1 Thess. 1:1).

23. The letter was sent in the name of the apostles and elders, but it is plain that they represented the church. See vs. 24. **Syria and Cilicia.** The letter was intended to go farther than the committee. This was sent only to Antioch,—an indication that this was the chief seat of trouble. Of churches in Syria and Cilicia Acts has thus far said nothing. The inclusion of these regions in the address of the letter rests on information to which the next verse refers.

24. **We have heard.** As regards the state of believers in Syria (*i.e.*, outside of Antioch) and Cilicia we do not know how they had heard. Paul and Barnabas had come up through Phoenicia, which was a part of the province of Syria, and they may have seen something of the influence of the judaizers there. But there is no

- heard that certain which went out from us have troubled you with words, "subverting your souls; to whom
25. we gave no commandment; it seemed good unto us, "having come to one accord, to choose out men and send them unto you with our "beloved "Barnabas and
26. Paul, men that have hazarded their lives for the name
27. of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you
28. "the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you
29. no greater "burden than "these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.
30. So they, when they were dismissed, came down to

reason to doubt that there were churches at this time in Cilicia (see Gal. 1:21), and the zeal of the judaizers knew no bounds. If they had gone as far as Antioch, they may also have gone into Cilicia, especially as they could not be ignorant that this was the home of Paul. *Subverting your souls.* Thus the letter recognizes that the influence of the legalistic believers had been bad.

25. *Having come to one accord.* If this refers to the entire church, it is an indication that we must not rate the Pharisaic element too high. It is possible, however, that only the apostles and elders had come to one accord, and that, though they represented the church, there still remained an unconvinced minority. *Beloved.* This commendation of Paul and Barnabas (see also vs. 26) suggests that they may have been spoken against. *Barnabas and Paul.* This is a suggestive reversal of Luke's own order since the event at Paphos. In Jerusalem, where Barnabas was relatively better known as a Christian than Paul, this changed order was natural.

27. *The same things.* Comp. vs. 28.

28. *Burden.* The apostles and elders recognized that it would not be altogether easy for the Gentiles to conform to the proposed regulations. *These necessary things.* From the point of view of James, who originated the proposal, they were 'necessary' to *fellowship* between Gentile and Jewish believers, a *modus vivendi*.

Antioch; and having gathered the multitude together,
 31. they delivered ^othe epistle. And when they had read
 32. it, they rejoiced for the ^oconsolation. And Judas and
 Silas, being themselves also prophets, ^oexhorted the
 33. brethren with many words, and confirmed them. And
 after they had spent some time *there*, they were dis-
 missed in peace from the brethren unto those that had
 35. sent them forth.¹ But Paul and Barnabas tarried in

Paul in Antioch, 15 : 35-39

Antioch, teaching and ^opreaching the word of the Lord, with many others also.

36. And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see*
 37. how they fare. And Barnabas ^owas minded to take
 38. with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not

¹ Some ancient authorities insert, with variations, vs. 34: *But it seemed good unto Silas to abide there.*

30. **The epistle.** This designation is correct. Comp. that of 16 : 14. In spirit as well as in form the deliverance of the Jerusalem church was a letter, with only so much authority as the receivers were willing to allow to their brethren in the mother church.

31. **Consolation.** We might render the Greek word by 'relief' or 'solace.' The letter would end the unhappy disquieting condition resulting from the activities of the judaizers.

32. **Exhorted . . . and confirmed.** General Christian exhortation and confirmation, not bearing especially on the subject of the letter.

35. **Preaching the word.** That is, working among the unconverted, as formerly he had labored in the church (11 : 26).

36. Who took the initiative in regard to the first journey of Paul and Barnabas does not appear, but it is Paul who proposes the second.

37. **Was minded.** It was characteristic of Barnabas, that he was willing to try Mark again.

39. with them to the work. And there arose a sharp contention, so that ^othey parted asunder one from the other, and ^oBarnabas took Mark with him, and ^osailed away

Paul in Macedonia and Achaia, 15:40-18:22

40. unto Cyprus; but Paul ^ochose Silas, and went forth, being commended by the brethren to the grace of the
 41. Lord. And he went through Syria and Cilicia, confirming the churches.
 16. And he came also ^oto Derbe and to Lystra : and ^obehold, a certain disciple ^owas there, named Timothy, the son of a Jewess which believed; but his father was a
 2. Greek. The same was well reported of by the brethren
 3. that were at Lystra and ^oIconium. Him would Paul

39. **They parted asunder.** Though they did not work together again, they do not appear to have remained alienated from each other. See Col. 4:10; 1 Cor. 9:6. **Barnabas took Mark.** The result seems to have justified the view of Barnabas, for Mark became a most valuable laborer. See Col. 4:10; Phile. 24; 2 Tim. 4:11. **Sailed away unto Cyprus.** It may have been by mutual consent that Cyprus was given over to the care of Barnabas.

*Paul revisits his churches in Syria, Cilicia, and central Asia Minor,
15:40-16:5*

40. **Chose Silas.** According to vs. 33 Silas and Judas had returned to Jerusalem. In that case, Paul must have tarried yet some time in Antioch, in order to send word to Silas and to await his coming.

41. There is no evidence that Barnabas had ever worked in those regions. The churches which Paul 'confirmed' in Syria and Cilicia were probably of his own founding in the period before he went to Antioch with Barnabas. See Gal. 1:21.

1. **To Derbe and to Lystra.** Coming from Cilicia he reached Derbe first, while on his journey from Iconium he came first to Lystra. See 14:6. **Behold.** The finding of Timothy was regarded by the writer as striking or opportune. **Was there, i.e.,** probably Lystra. This view is somewhat confirmed by the fact that Timothy was approved by the brethren in Lystra (vs. 2) rather than by those in Derbe.

2. **Iconium.** This circumstance that Timothy was well spoken of by brethren eighteen miles distant suggests that he may already

- have to go forth with him; and he took and ^ocircumcised him because of the Jews that were in those parts:
4. for they all knew that his father was a Greek. And as they went on their way through the cities, ^othey delivered them ^othe decrees for to keep, which had been ordained of the apostles and elders that were at
 5. Jerusalem. ^oSo ^othe churches were strengthened in the faith, and increased in number daily.
 6. And they went ^othrough the region of Phrygia and Galatia, having been ^oforbidden of the Holy Ghost to

have been an active Christian worker, and indicates that Paul did not trust wholly to his own impressions, but sought other evidence of the young man's fitness.

3. Circumcised him. This was done as a matter of *expediency*. It was on account of the Jews in those regions, not on account of Moses; in the interest of peace, and not of salvation. Comp. 2:3, where the rite was *demanded* as necessary to salvation. Furthermore, as a companion of Paul who would go into the synagogues of the Jews, it was obviously desirable that Timothy be circumcised.

4. They delivered. The letter of the apostles and elders was addressed only to Antioch, and to the churches of Syria and Cilicia (15:23). According to this verse, however, it was made known in the Asiatic field of Paul's first missionary journey. The fact that Paul makes no allusion to the regulations of the Jerusalem conference in his letters to the Corinthians is not proof that he may not have quoted them in the strongly Jewish regions of Syria and Cilicia. The *decrees*. This term is considerably stronger and more ecclesiastical in its suggestion than chapter 15 warrants.

5. So. That is, because of the visit of Paul, and his conciliatory spirit. The churches. This refers both to those of Syria and Cilicia (15:41), which we suppose to have been founded by Paul before he labored with Barnabas in Antioch, and those of central Asia Minor. It is important to notice that this verse has the character of a concluding statement. It closes a chapter or section of Paul's second missionary journey, viz., that section in which he was on old ground. See 15:36; 16:6-10.

Seeking new fields, 16:6-10

6. Through the region of Phrygia and Galatia. Forbidden to go west, Paul turned to the north or northeast, passing through some part

7. speak the word in Asia; and when they were come over against Mysia, they assayed to go into [°]Bithynia;
8. and [°]the Spirit of Jesus suffered them not; and [°]passing
9. by Mysia, they [°]came down to Troas. And [°]a vision

of Phrygia and Galatia. At another time, he went through Phrygian and Galatian territory but apparently through the Galatian part first. See 18: 23. At that later day there were Christian disciples in this region, presumably converts of Paul, as he went there to 'stablish' them, but Luke does not intimate that Paul made any considerable stop on this journey which ended at Troas; that is to say, he does not show any acquaintance with the evangelization of the 'Phrygian and Galatian' region, *unless* that be identified with the region which he visited on the first journey (13: 14-14: 28). But the fact that Luke makes no reference to any evangelistic work by Paul in the Galatian regions north of Antioch, *i.e.*, in Galatia proper, is not valid evidence that Paul did not work there, for Luke's account of Paul's career is confessedly fragmentary. On the location of the 'churches of Galatia' see commentaries on Galatians. The Roman province of Galatia included, besides the region of Galatia proper, in which were the cities Ancyra, Pessinus, and Tavium, part of Pisidia, Phrygia, and Lycaonia. The residence of the governor was in Ancyra. **Forbidden of the Holy Ghost.** It appears that when Paul had gone through the old field, he set his face toward the Roman province of Asia, and naturally toward its capital Ephesus. How or where the Spirit made known that he should not go thither we are not told.

7. Over against Mysia. That is, he had reached its border on the southeast. Mysia was the northernmost part of the Roman province of Asia. **Bithynia.** This was part of a Roman province lying on the Black Sea; Pontus belonged to the same province. It will be noticed that Luke sometimes employs names of provinces (Asia, Macedonia) and sometimes the older geographical terms (Mysia, Bithynia). **The Spirit of Jesus.** It is not evident that the writer meant a different agency from that which in vs. 6 he calls the 'Holy Spirit.' Comp. Rom. 8: 9; Phil. 1: 19.

8. Passing by Mysia. As Troas was on the coast of Mysia, they must have passed *through* it, or through a part of it. Hence 'to pass by' may be understood here in the sense of 'neglect.' The evangelists did not stop to preach. Mysia was part of Asia where they had already been forbidden to preach (vs. 6). **Came down to Troas.** It is probable, therefore, that Paul was already thinking of Europe as a possible field, for though he had been forbidden to preach in Asia, he had passed across it to the shore of the *Aegean*.

- appeared to Paul in the night; There was a ^oman of Macedonia standing, beseeching him, and saying,
- 10. Come over into Macedonia, and help us. And when he had seen the vision, straightway ^owe sought to go forth into Macedonia, concluding that God had ^ocalled us for to preach the gospel unto them.
 - 11. ^oSetting sail therefore from Troas, we made a straight course to ^oSamothrace, and the day following to ^oNe-
 - 12. apolis; and from thence to ^oPhilippi, which is a city of Macedonia, the first of the district, a *Roman* colony :
 - 13. and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a

9. **A vision.** It is not probable that the vision gave him his first knowledge of Macedonia and its need. It rather presupposes considerable knowledge of Macedonia. Paul was thinking of the subject, and was still uncertain. A vision of the night brought a decision. **Man of Macedonia.** It is perhaps most natural to suppose that Paul had met a Macedonian in Troas, with whom he had talked of the Macedonian field. If, then, he saw this man in a vision, he would of course recognize him as a Macedonian. On the assumption that Luke was the author of the Diary, which begins with vs. 10, it is possible that he himself was the 'man of Macedonia.'

10. **We sought.** That is, Paul, Silas, and Timothy, also Luke, if he was the author of the Diary that suddenly begins here. **Called us for to preach.** As the writer includes *himself* among those who were called to preach, we may suppose that he was an evangelist, and that in Troas, if not before, he had become thoroughly acquainted with Paul's work.

The work in Philippi, 16: 11-40

11. **Setting sail.** The Greek word, in this sense of it, is peculiar to the Diary. **Samothrace.** The lofty mountain on this island may have been the travellers' compass even from the time when they left Troas. **Neapolis.** About one hundred and forty miles from Troas and near the Thracian boundary.

12. **Philippi.** This lay inland from Neapolis about ten miles. The fact that it was a Roman colony (made such by Augustus, 42 B.C.) and was, according to Luke, the 'first' city of its district, perhaps first in importance (Amphipolis was the capital), may have marked it out as the place where they would begin their European mission.

- river side, where we supposed there was ^oa place of prayer; and we sat down, and spake unto the women
 14. which were come together. And a certain woman named ^oLydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were
 15. spoken by Paul. And when she was baptized, and ^oher household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she ^oconstrained us.
 16. And it came to pass, as we were going to the place of prayer, that a certain maid having ^oa spirit¹ of divination met us, which brought ^oher masters much gain
 17. by soothsaying. The same following after Paul and us cried out, saying, These men are ^oservants of the

¹ RVm Python.

13. **A place of prayer.** The Greek word here used, though it may denote a 'synagogue,' probably does not in this case. Since those who came to the place of prayer were women, and since no synagogue is mentioned, we are to conclude that the Jewish population in Philippi was small.

14. **Lydia.** The first convert in Europe was not a Macedonian but an Asiatic, a native of the Lydian city of Thyatira. She appears to have been a permanent resident in Philippi, as the narrative speaks of her 'house' (vs. 15). She was a proselyte to Judaism, 'one that worshipped God.' See 13:16, 43.

15. **Her household.** The household was identified with its head. This reference to the baptism of Lydia's 'household' indicates that she was a person of means and suggests also that she was unmarried. On 'household' baptism comp. vs. 33 and 1 Cor. 1:16. **Constrained us.** The Greek verb—found only here and in Lk. 24:29—suggests that Paul and his companions were disinclined to accept Lydia's hospitality.

16. **A spirit of divination.** If the word 'python' (R.V.m.) be taken to mean a ventriloquist, then the maid was doubly endowed, having in addition to this gift that of 'soothsaying.' **Her masters.** She was either a slave or had sold her services.

- Most High God, which proclaim unto you the way
18. of salvation. And this she did ^ofor many days. But Paul, being ^osore troubled, turned and ^osaid to the spirit, I charge thee in the name of Jesus Christ to come out of her. And ^oit came out that very hour.
19. But when her masters saw ^othat the hope of their gain was gone, they laid hold on ^oPaul and Silas, and dragged them into the marketplace before the rulers,
20. and when they had brought them unto the magistrates, they said, These men, ^obeing Jews, do exceedingly
21. trouble our city, and ^oset forth customs which it is not lawful for us to receive, or to observe, being Romans.
22. And the multitude rose up together against them : and

17. **Servants of the Most High God.** In giving utterance to this conviction she was probably moved by a friendly feeling toward the men, and by a desire to help forward their work. **For many days.** Paul was somewhat at a loss how to deal with the case.

18. **Sore troubled.** Paul was not sore troubled by the witness which she bore but by the fact that one possessing a demon should bear this witness. The girl followed them, but did not join them. Paul may have delayed several days in the hope that one who bore true witness concerning him and his companions would break with her former mode of life. **Said to the spirit.** We have here the same conception of the reality of the foreign spirit that we find in the Gospels in the case of the demoniacs. **It came out that very hour.** The immediate proof of this fact may have been that she ceased to cry out after the evangelists.

19. **That the hope of their gain was gone.** The girl had apparently ceased not only from crying after Paul but also from all forms of sooth-saying. Whether at the same time she became a Christian disciple we can only conjecture. **Paul and Silas.** Timothy and Luke escaped.

20. **Being Jews.** The trouble is attributed to their nationality. Hatred of the Jews was widespread.

21. **Set forth customs.** The charge may have been vague, as Luke reports it, or it may have been backed up with what Paul had probably said about Jesus as a 'king.' To the Philippians as Roman citizens the doctrine of the kingship of Jesus might easily be presented as something which it would be 'unlawful' for them to receive. Christianity was not yet recognized by Roman law.

the magistrates ^orent their garments off them, and
 23. commanded to beat them with rods. And when they
 had laid ^omany stripes upon them, they cast them into
 24. prison, charging the jailor to keep them safely: who,
 having received such a charge, cast them into the inner
 25. prison, and made their feet fast in the stocks. But
 about midnight Paul and Silas ^owere praying and sing-
 ing hymns unto God, and the prisoners were listening
 26. to them; and suddenly there was a great earthquake,
 so that the foundations of the prison-house were shaken:
 and immediately all ^othe doors were opened; and
 27. ^oevery one's bands were loosed. And the jailor being
 roused out of sleep, and seeing the prison doors open,
 drew his sword, and was ^oabout to kill himself, suppos-
 28. ing that the prisoners had escaped. But Paul cried
 with a loud voice, saying, Do thyself no harm: for ^owe
 29. are all here. And he called for lights, and ^osprang

22. Rent their garments off them. The Greek verb implies that they were stripped naked, not simply that their backs were bared for the rods. See 1 Thess. 2:2.

23. Many stripes. The Jewish practice was to give forty less one (2 Cor. 11:24), but we do not know how many blows were given by these colonial Roman magistrates.

25. Were praying and singing hymns unto God. These were not two separate acts. What they sang was at the same time both prayer and praise.

26. The doors were opened. Such a consequence of the quaking is easily intelligible where the walls are of brick or stone. **Every one's bands were loosed.** Staples fastened in the wall and wooden stocks fastened to the ground might obviously be loosened by a force which cracks the ground and the walls.

27. About to kill himself. His life would be forfeited if his prisoners escaped. See 12:19.

28. We are all here. One may well believe that for a few moments the prisoners were so overcome with terror that they had no thought of escaping.

29. Sprang in. The demeanor of the keeper of the prison is only explicable on the supposition that he knew something of Paul and

- in, and, trembling for fear, fell down before Paul and
 30. Silas, and brought them out, and said, Sirs, what must
 31. I do to be saved? And they said, Believe on the Lord
 Jesus, and thou shalt be saved, thou and thy house.
 32. And they spake the word of the Lord unto him, with
 33. all that were in his house. And he took them the
 same hour of the night, and washed their stripes; and
 34. was baptized, he and all his, immediately. And he
 brought them up into his house, and set meat before
 them, and rejoiced greatly, with all his house, having
 believed in God.
 35. But when it was day, the magistrates ¹sent the ser-
 36. jeants, saying, Let those men go. And the jailor
 reported the words to Paul, saying, The magistrates

¹ Codex D inserts after 'magistrates' these words: 'Came together in the market and remembering the earthquake which had happened they feared.'

Silas, and something of the message which they had been preaching. Doubtless, too, he knew of the change in the soothsaying girl.

30. Brought them out. That is, at least out of the inner prison into a more comfortable place.

31. Believe on the Lord Jesus. This is briefer than the statement of Peter in 2:38. Neither repentance nor baptism is mentioned: only the essential thing.

33. Was baptized. In view of the next verse this act is to be put in some room of the prison.

34. Brought them up into his house. This was done while it was still night (vs. 35). Gratitude for the message made him eager to serve the messengers. Having believed in God. To believe in Jesus, as, by implication, he had now done, was to believe in God.

35. Let those men go. Luke suggests no reason for this action of the magistrates. Perhaps on sober second thought they realized that their treatment of the prisoners had been without legal warrant. The earthquake may have quickened their consciences, as Codex D suggests, but we can only conjecture.

36. It seems that Paul and Silas had returned to the prison. Regard for the jailer, if nothing else, would have restrained them from using their liberty to escape.

- have sent to let you go : now therefore come forth,
37. and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, ^omen that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them
38. come themselves and bring us out. And the serjeants reported these words unto the magistrates: and they
39. feared, ^owhen they heard that they were Romans; and they came and ^obesought them; and when they had brought them out, ^othey asked them to go away from the
40. ¹city. And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.
17. Now when they had passed through ^oAmphipolis and Apollonia, they came to ^oThessalonica, ^owhere was

¹ Codex D adds at the close of vs. 39, ' Go forth out of the city, lest they gather again before us crying out against you.'

37. **Men that are Romans.** It appears from this that Silas as well as Paul was a Roman citizen. The fact of Roman citizenship aggravated the case against the magistrates. To beat and imprison without trial was contrary to law; to discharge the prisoners privily, without acknowledgment of the wrong done them, was cowardly. Paul's position was invincible.

38. **When they heard that they were Romans, i.e., possessed of the rights of Romans.**

39. **Besought them, i.e., to let the matter drop. They asked them to go away from the city.** They may well have feared lest their presence would cause further popular disturbances.

The work in Thessalonica, 17:1-9

i. As the narrative is continued in the third person, it may be inferred that the writer of the Diary remained in Philippi, especially as the next passage of the Diary takes up the journey of Paul at that place (20:5). **Amphipolis and Apollonia.** Amphipolis was southwest from Philippi on the Strymon River, about thirty-three miles, and was the capital of the district. Apollonia was about halfway

2. a synagogue of the Jews : and Paul, as his custom was, went in unto them, and for ^othree sabbath days ^orea-
3. soned with them from the scriptures, ^oopening and alleging, that it ^obehoved the Christ to suffer, and to rise again from the dead; and that ^othis Jesus, whom,
4. *said he*, I proclaim unto you, is the Christ. And some of them were persuaded, and ^oconsorted with Paul and Silas; and of the ^odevout Greeks a great multitude, and

between Amphipolis and Thessalonica. **Thessalonica.** This city, the modern Saloniki, lies on the northeast side of the Thermaic Gulf, about two hundred miles north of Athens. Since 44 A.D. it had been the seat of government for the entire province of Macedonia. **Where was a synagogue of the Jews.** The mention of this fact in connection with Thessalonica clearly suggests why Paul stopped there, and so also suggests why he had *not* stopped at Amphipolis and Apollonia.

2. Three sabbath days. It is perhaps not necessary to infer that Luke limited Paul's stay in Thessalonica to two or three weeks. He may have remained even after he had ceased to be welcome in the synagogue, as he did a little later in Corinth (18:4, 7). Paul's own letters seem to imply a longer stay in Thessalonica than "three sabbaths." See Phil. 4:16; 1 Thess. 1:9. **Reasoned with them.** The Greek here suggests that Paul's method was conversational, allowing questions and objections to be raised by those present.

3. Opening and alleging. That is, opening passages of Scripture in which he found the necessity of the death and resurrection of the Messiah, and explaining them. This was the method which Paul used in 1 Cor. 15:3-4. **Behoved the Christ to suffer.** This doctrine was repulsive to the Jews when first declared by Jesus (*e.g.*, Mk. 8:31-32), and a 'stumbling block' to them in the days of the apostles (*e.g.*, 1 Cor. 1:23). **This Jesus is the Christ.** This was the fundamental text of the apostolic age (*e.g.*, 2:36; 3:18; 13:23). The doctrine crystallized in the double name 'Jesus Christ.'

4. Consorted with Paul and Silas, i.e., 'cast in their lot with them,' avowed themselves disciples of the same Lord whom the evangelists served. **Devout Greeks.** From these proselytes the converts to Christianity were a 'great multitude,' while the preceding clause, which by contrast seems to refer to the Jewish converts, says only that 'some of them' were persuaded. **Chief women.** Probably proselytes. Owing to their number and their influence they are especially mentioned as a class or group coördinate with that of the men. The church at Thessalonica was thus from the first predominantly Gentile.

5. of the ^ochief women not a few. But ^othe Jews, being moved with jealousy, took unto them certain vile fellows of the ^orabble, and gathering a crowd, set the city on an uproar; and assaulting the ^ohouse of Jason,
6. they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before ^othe rulers of the city, crying, These that have turned ^othe world upside down are
7. come hither also; whom Jason hath received: and these all act ^ocontrary to the decrees of Cæsar, saying
8. that there is another king, *one* Jesus. And they troubled the multitude and the rulers of the city, when
9. they heard these things. And when they had taken ^osecurity from Jason and the rest, they let them go.

5. **The Jews.** Here, as in the cities of central Asia Minor, the Jews were the leaders of the opposition to Paul, but they accomplished their end through the multitude of Gentiles whom they stirred up. Paul in 1 Thessalonians refers to a persecution inflicted by their own countrymen (1 Thess. 2:14), but this was another persecution. **Rabble.** That is, such persons as hung around the market-place. **House of Jason.** This was probably the place where the evangelists lodged. As such it would naturally have been the place of meeting for the disciples. Of Jason we have no certain knowledge. Although the name is Greek, the bearer may have been a Jew. See Rom. 16:21.

6. **The rulers of the city.** The Greek word ‘politarchs,’ which occurs nowhere else in the N.T. nor in classic Greek in just the N.T. form, has been found in a number of inscriptions, once on an arch in Thessalonica itself. Thus the accuracy of Luke has been confirmed. **The world.** That is, the Roman Empire.

7. **Contrary to the decrees of Cæsar.** A political accusation such as was brought at Philippi (16:21). The charge extends only to the teaching of the evangelists as to the lordship of the Messiah Jesus. The Jews had brought the same accusation against Jesus (Jn. 19:12, 15).

9. **Security from Jason and the rest.** The disciples gave some sort of pledge that nothing should be committed against Cæsar. They could do this cheerfully, for they knew that the charge of treason was groundless.

10. And the brethren immediately sent away ^oPaul and Silas by night unto ^oBeroea : who when they were
 11. come thither ^owent into the synagogue of the Jews. Now these were ^omore noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these
 12. things were so. Many of them ^otherefore believed; also of the ^oGreek women of honourable estate, and of men,
 13. not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up
 14. and ^otroubling the multitudes. And then immediately

The work in Berœa, 17:10-14

10. **Paul and Silas.** Thus Timothy appears to have been left in Thessalonica. **Beroea.** A Macedonian city about forty-seven miles southwest of Thessalonica by the shortest route. **Went into the synagogue.** The Greek word here rendered ‘went,’ which is not found elsewhere in the N.T., signifies more exactly ‘to go away.’ It is possible that an escort had accompanied Paul from Thessalonica (comp. vss. 14-15), and that on reaching the city, he left these and entered the synagogue.

11. **More noble.** They were free from the jealousy and intolerance of the Thessalonians (vs. 5), and were ready to welcome new light which could justify its claim to acceptance out of the word of God.

12. **Therefore.** Because with open mind they searched the Scriptures to find out whether the message of Paul and Silas was true. **Greek women.** These persons are not characterized as proselytes, neither are the Greek men of the next clause, but both are doubtless to be understood as such in analogy with other cases (*e.g.*, 13:43; 16:14; 17:4).

13. **Troubling the multitudes.** Perhaps with the same accusations which had been so effective in Thessalonica (vss. 6-7).

14. **As far as to the sea.** If they went down to Dium in the extreme southeast of Macedonia, they had a journey of some twenty miles. **Silas and Timothy.** It appears from this that Timothy had come on from Thessalonica to Berœa. The fact that Silas and Timothy could be safely left in Berœa indicates that Paul was recognized as the one really dangerous man.

- the brethren sent forth Paul to go ^oas far as to the sea :
15. and ^oSilas and Timothy abode there still. But they that conducted Paul brought him ^oas far as Athens : and receiving a commandment unto Silas and Timothy ^othat they should come to him with all speed, they departed.
16. Now ^owhile Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city 17. ^ofull of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in ^othe market-place every day with them that met with him. And

Paul in Athens, 17:15-34

15. **As far as Athens.** That is, some two hundred miles by ship from Dium. This escort was a proof of Paul's power to attach people closely to himself. **That they should come to him with all speed.** We infer from 1 Thess. 3:1-3 that Paul wished to send Timothy to Thessalonica, to comfort the afflicted disciples. He therefore waited in Athens. That Paul summoned Timothy to make the long journey to Athens instead of directing him to return at once from Berœa to Thessalonica shows that he regarded it as important for Timothy to have personal instruction from him concerning the mission. As for the summons to Silas, it may have been caused by a desire to send him to Philippi on an errand similar to that which took Timothy to Thessalonica (this view rests on the following passages: Acts 18:5; 2 Cor. 11:8; Phil. 4:15; 1 Thess. 1:1; 3:6).

16. **While Paul waited.** This language suggests that Paul had no definite plan to work at Athens when he stopped there. His letters make but a single allusion to any stay in Athens (1 Thess. 3:1). **Full of idols.** The reference is to statues and altars erected in the streets.

17. **The market-place.** On the southwest of the Acropolis. It was surrounded by some of the famous buildings of Athens. On the west was the Royal Porch, on the south the Senate House, the Hall of Zeus, and the Pœcile. The Acropolis, with its great statue of Athena, overlooked it on the northeast, and the Hill of Mars on the west. It was the centre not only of the business life of the city but also of the intellectual.

18. **Epicurean.** The name was from the founder of the school, Epicurus, who died 270 B.C. The main part of his life was spent in Athens. The philosophy of his followers, if not his own, was open to

certain also of the ^oEpicurean and ^oStoic philosophers encountered him. And ^osome said, What would this ^obabbler say? other some, He seemeth to be a setter forth of ^ostrange gods : because he preached Jesus and

19. the resurrection. And they took hold of him, and brought him unto ^othe Areopagus, saying, May we know what this new teaching is, which is spoken by

20. thee? For thou bringest certain strange things to our ears : we would know therefore what these things

21. mean. (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but

22. either to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and said,

the charge of promoting sensuality and atheism. **Stoic.** So called from the fact that their founder, Zeno, taught in the Stoa or Hall on the south side of the market, the Stoa Poecilé. Zeno died about 260 B.C. Their chief doctrine may be said to have concerned the Logos and a rational harmony with nature. **Some said.** It is not certain from the Greek whether these were of the preceding philosophers or were some other frequenters of the market. **Babbler.** This was a contemptuous designation, and implied that what Paul said was neither original with him nor of any marked intellectual worth. **Strange gods.** Paul seems to have been singularly misunderstood, for the word 'resurrection' (Greek *ἀνάστασις*) was thought to be the name of a demon or goddess, perhaps the spouse of Jesus.

19. **The Areopagus.** Whether Paul was brought to the Hill of Mars on the west of the market, or into a council hall which had its name from the Hill of Mars because the council had originally met there, or whether the council was a sort of University Senate, is a disputed but unessential point, for it is plain that his hearing, wherever it took place, was not a judicial trial.

21. This general characterization of the Athenians explains the act just mentioned, and helps to account for the barrenness of Paul's ministry in Athens.

22. **Somewhat superstitious.** We should certainly translate with the R.V.m. 'very religious.' This expresses the force of the Greek comparative. A literal translation of the words would be: 'I perceive that you are more religious,' that is to say, more than other cities.

- Ye men of Athens, in all things I perceive that ye
 23. are somewhat ¹superstitious. For as I passed along,
 and observed the objects of your worship, I found also
 an altar with this inscription, "TO AN UNKNOWN
 GOD. What therefore ye worship in ignorance, ^othis
 24. set I forth unto you. The God that made the world
 and all things therein, he, being Lord of heaven and
 earth, dwelleth not in ^otemples made with hands;
 25. neither is he served by men's hands, as though he
 needed anything, seeing he himself giveth to all life,
 26. and breath, and all things; and he ^omade of one
 every nation of men for to dwell on all the face of the
 earth, ^ohaving determined *their* appointed seasons, and
 27. the bounds of their habitation; that they should seek

¹ RVm very religious.

23. To an Unknown God. That it was customary in Athens to erect altars of this sort is affirmed by various classical authors. An event which could not be ascribed to any of the known divinities as Zeus or Athena was simply attributed to an Unknown God. This *set I forth unto you*. Paul could identify the God of his message with the God of their worship because the God of his message was indeed unknown to them. He thus spoke with a tact that was likely to enlist his hearers' sympathy. On the general Pauline character of the thought, comp. 14 : 15-17; Rom. 2 : 12-16.

24. In this verse and the following verses through vs. 28 Paul gives, not the name of the Unknown God, but his character and his purpose for the children of men. **Temples made with hands.** If they were on Mars Hill, there were several temples in full sight. Comp. 7 : 48.

26. Made of one. Comp. Rom. 5 : 12; 1 Cor. 15 : 22. This statement may perhaps have had reference to Athenian pride. As made from one stock, all people have the same fundamental spiritual capacities and needs. This prepares for the thought of vs. 27. **Having determined their appointed seasons.** That is, having fixed in the course of history the seasons previously determined upon in his own mind. The periods of national growth and development, as also the bounds of nations, are, in Paul's thought, the manifestation of a divine purpose.

- God, if haply they might [°]feel after him, and find
 28. him, though he is not far from each one of us : for in
 him [°]we live, and move, and have our being; as cer-
 tain even of [°]your own poets have said, For we are also
 29. his offspring. Being then the offspring of God,
 [°]we ought not to think that the Godhead is like unto
 gold, or silver, or stone, graven by art and device
 30. of man. The [°]times of ignorance [°]therefore God over-
 looked; but now he [°]commandeth¹ men that they
 31. should all everywhere repent: inasmuch as he hath

¹ Or, declareth.

27. **Feel after him.** The Greek word suggests the motions of one groping in the dark; and this figure, as well as the words 'if haply,' indicate that, in Paul's thought, nations may fail to find God. Comp. Rom. 1:18-32.

28. **We live, and move, and have our being.** A comprehensive statement of the completeness of our dependence upon the present God. The Greek which is rendered by 'have our being' means simply 'are.' If it has climactic force, as seems probable since 'move' marks an advance upon 'live,' then its significance may be this, 'in him we are what and all that we are.' **Your own poets.** Namely, Aratus, a Cilician like Paul, who flourished in the first half of the third century B.C., and Cleanthes, a distinguished pupil of Zeno, who died in 220 B.C.

29. **We ought not to think.** Paul draws from their own poets an inference hostile to idolatry.

30. **Times of ignorance.** That is, all the long past of Gentile history prior to the advent of Christ. Comp. 3:17; 14:16; Rom. 3:25. **Therefore.** Since God is our father and we his offspring. **Commandeth.** This and the marginal translation 'declareth' are renderings of different compounds of the same Greek verb. The method of Jesus (*e.g.*, Mk. 1:15), as also that of his apostles (*e.g.*, 2:38; 3:19), was quite in accord with the stronger word.

31. The assertion of a future judgment was not new to his hearers, but that this was to be by a man whom God had raised from the dead was new. If Paul did not mention the name of Jesus in this address, he could doubtless assume that his reference to one who had been raised from the dead would be understood by his hearers, for he had before spoken to them of Jesus and the resurrection (vs. 18). **He**

appointed a day, in the which ^ohe will judge the world in righteousness by the man whom he hath ordained; whereof ^ohe hath given assurance unto all men, in that he hath raised him from the dead.

32. Now when they heard of ^othe resurrection of the dead, some mocked; but others said, ^oWe will hear thee concerning this yet again. ^oThus Paul went out from 33. among them. But ^ocertain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

will judge. Comp. 10 : 42. It will be noticed that God is the judge, and that he executes judgment through a man. **He hath given assurance.** This assurance, which consists in the resurrection of Jesus, is given to all men in so far as the Gospel is preached.

32. Whether Paul concluded his address with the statement that God had raised a man from the dead, or was interrupted at this point, is not clear. The author does not directly indicate that there was any interruption, as he does in 22 : 22. Therefore the view that Paul had not finished his address must seek its support in the character of the address itself. In all other formal addresses of Paul to unconverted men, which are reported in Acts, he speaks of Jesus; here he does not name him, though he is indirectly characterized, and he refers to nothing in his earthly history but his resurrection. And yet one can hardly say that Paul might not have concluded an address to the Athenians in the way in which this is concluded. **The resurrection of the dead.** Though vs. 31 speaks only of the resurrection of Jesus, what Paul said was evidently understood to imply the resurrection of men in general. We cannot tell whether Paul was understood to teach a physical resurrection; but the mocking is most easily understood if the hearers thought that to be the case. Comp. 1 Cor. 15 : 12. **We will hear thee.** Their interest was not vital. So far as we know, they never had another opportunity to hear the Gospel from Paul.

33. **Thus Paul went out.** That is, while part of his auditors were mocking, and others, with more respect, were speaking of a future meeting. It may be noticed that Paul appears to have gone out when he pleased. He had not been judicially summoned, and no charges were brought.

34. **Certain men clave unto him.** Whether these formed the nucleus of a church in Athens, we do not know. The two individuals

18. After these things he departed from Athens, and
2. came to ^oCorinth. And he found a certain Jew named ^oAquila, a man of Pontus by race, lately come from Italy, with his wife ^oPriscilla, because ^oClaudius had commanded all the Jews to depart from Rome: and
3. he came unto them; and because he was of the same trade, he abode with them, and ^othey wrought; for by
4. their trade they were ^otentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and ^oGreeks.

mentioned by name are not mentioned elsewhere in the N.T. Dionysius is described as the 'Areopagite,' a member of the Athenian court.

The work in Corinth, 18 : 1-18a.

1. **Corinth.** As the capital of the province of Achaia, which after 44 A.D. was separated from the province of Macedonia, Corinth may well have been Paul's objective point on leaving Macedonia. It was a meeting-place of East and West, a great commercial centre, a busy seaport, and so for Paul's mission a strategic location. Corinth was a Roman colony, founded by Cæsar 46 B.C., and is about fifty miles west of Athens.

2. **Aquila.** This is a Latin name, which the Pontian Jew may have taken on going to reside in Rome. **Priscilla.** This is a diminutive from Prisca, which form Paul always uses (Rom. 16 : 3; 1 Cor. 16 : 19; 2 Tim. 4 : 19). Luke always employs the name 'Priscilla.' This name is Latin, but we have no sufficient reason for thinking that Priscilla was a Roman. The fact that she is usually named before Aquila (four times out of six) may as well be due to a greater prominence in Christian work as to a superior social rank supposed to belong to her as a Roman of the Priscan Gens. **Claudius had commanded.** According to the Roman historian Orosius this decree was promulgated 49-50 A.D. Suetonius says that the ground of the edict was that the Jews were constantly causing disturbances under the leadership of 'Chrestus' (*impulsore Chresto*).

3. **They wrought.** Here in Corinth as at Thessalonica (1 Thess. 2 : 9) and later at Ephesus (Acts 20 : 34) Paul labored with his own hands for his support. **Tentmakers.** As tents were frequently manufactured from cloth of goats' hair, which was one of the chief products of Paul's native Cilicia, it was natural that he as a boy learned the trade of tentmaker.

5. But when ^oSilas and Timothy came down from Macedonia, Paul was ^oconstrained by the word, testifying to the Jews that Jesus was the Christ. And when they ^oopposed themselves, and ^oblasphemed, he ^oshook out his raiment, and said unto them, ^oYour blood be upon your own heads; I am clean: from henceforth
 7. I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined
 8. hard to the synagogue. And ^oCrispus, the ruler of the synagogue, believed in the Lord with all his house; and ^omany of the Corinthians hearing believed, and
 9. ^owere baptized. And ^othe Lord said unto Paul in the

4. **Greeks.** Proselytes, since they were in the synagogue.

5. **Silas and Timothy.** See note on 17:15. **Constrained by the word,** i.e., he grew more constant or more vigorous in his preaching. On his arrival in Corinth Paul was in weakness and fear and much trembling (1 Cor. 2:3), and was extremely solicitous in regard to the church in Thessalonica (1 Thess. 3:1-10). By the arrival of his fellow-workers and by the good report which Timothy brought, he was strengthened and encouraged, and his preaching immediately became more effective.

6. **Opposed themselves.** Latent hostility was brought out by Paul's increased energy. **Blasphemed.** Their contemptuous and dishonoring remarks may have been directed against Jesus or Paul or both. **Shook out his raiment.** This symbolical act is interpreted by the following words. **Your blood be upon your own heads.** Paul absolves himself from his responsibility. Comp. Matt. 27:24-25.

8. **Crispus.** Paul mentions Crispus, but does not say that he was the ruler of the synagogue (1 Cor. 1:14). **Many of the Corinthians believed.** The Greek has the added suggestion that it was from time to time, through a considerable period, that the Corinthians came to believe. So this verse may summarize the results of several weeks or months. **Were baptized.** This was not done by Paul himself except in the case of Crispus, Gaius, and the household of Stephanas (1 Cor. 1:15-16).

9. **The Lord said unto Paul by a vision.** The occasion of this vision is suggested by two facts, which, however, may not be entirely distinct. There was, in the first place, the general and deep depravity

- night by a vision, "Be not afraid, but speak, and hold
 10. not thy peace : for I am with thee, and no man shall set on thee to harm thee : for "I have much people in
 11. this city. And "he dwelt *there* a year and six months, teaching the word of God among them.
 12. But when "Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him
 13. before the judgement-seat, saying, This man persuadeth
 14. men to worship God "contrary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, "If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should
 15. bear with you : but "if they are questions "about words

of the Corinthian populace (possibly reflected in Rom. 1:18-32), and second, the consciousness of Paul that what he said was 'foolishness' to most of his hearers (1 Cor. 1:23). Be not afraid. See 1 Cor. 2:3; 4:9-10. From the following verse it appears that what Paul was fearing was personal violence, such as he had suffered at Philippi and at Lystra.

10. I have much people in this city. Those who were yet to be reached by Paul's message.

11. He dwelt there a year and six months. This statement does not cover the entire sojourn in Corinth, but only the period prior to the assault of the Jews (12-17). In vs. 18 it is said that he remained 'many days' after this incident.

12. Gallio. Gallio was an elder brother of the celebrated Roman philosopher Seneca. 'Gallio' was an adopted name (from Junius Gallio, his foster-father); 'Marcus Annæus Novatus,' his real one. He was distinguished for his affable and gentle manner. His brother wrote of him, "No mortal is so dear to any one as this man is to all." The date of his proconsulship is not exactly known, but is commonly placed in the last years of Claudius, between 49 and 54.

13. Contrary to the law. This was the emphatic clause in the accusation. The accusers did not say 'contrary to our law,' that is, the Jewish, but 'contrary to the law,' which can only mean the law of the land, that is, the Roman. Comp. 16:21; 17:7.

14. If indeed it were a matter of wrong. If it had been charged that Paul taught men to be disloyal to Caesar, Gallio could not have spoken as he did.

15. If they are questions, etc. It is certainly implied that Gallio

- and °names and °your own law, look to it yourselves;
 16. I am not minded to be a judge of these matters. And
 17. he °drove them from the judgement-seat. And °they
 all laid hold on Sosthenes, the ruler of the synagogue,
 and beat him before the judgement-seat. And Gallio
 cared for none of these things.
 18. And Paul, having tarried after this °yet many days,
 took his leave of the brethren, and °sailed thence for
 Syria, and °with him Priscilla and Aquila; °having

was in no doubt on this point though he spoke in this conditional form, for without further hearing of their case he drove them from the judgment seat. About words. That is, a matter of religious teaching in contrast to wrong acts. Names. This was possibly a reference to 'Christ,' whether Jesus could rightly be styled a king or not. Your own law. Not Roman law.

16. Drove them from the judgement-seat. An unmistakable and final dismissal of the case.

17. They all laid hold on Sosthenes. Explained in connection with the preceding verse, the pronoun 'they' must apparently refer to the Jews. Gentiles have not been mentioned. As Sosthenes was the ruler of the synagogue, he may well have been the Jews' representative in presenting the case to Gallio, and so it was natural that they should vent their disappointment on him. This explanation throws light on the last clause of the verse. It is not strange that Gallio was indifferent to a squabble between Jews.

From Corinth to Antioch, 18:18b-22

18. Yet many days. That is, after the eighteen months of vs. 11. Sailed thence for Syria. The objective point was Antioch (vs. 22), With him Priscilla and Aquila. The reason why these persons went with Paul as far as Ephesus (vs. 19) can be reasonably conjectured with the aid of vs. 26 and 1 Cor. 16:19. Paul wished the coöperation of these most devoted friends. See Rom. 16:4. Having shorn his head in Cenchreæ. Cenchreæ, the eastern port of Corinth, was about eight miles distant. Here, in token of the fulfilment of some vow, Paul had his hair cut short. It is indeed possible, grammatically, to connect this vow with Aquila, but that should not be done. For if the vow was Aquila's, it would have no discoverable meaning for Theophilus, to whom the book was dedicated. But as an act of Paul, it is of importance in a book that

19. shorn his head in Cenchreæ : for he had a vow. And they came to ^oEphesus, and he left them there: ^obut he himself entered into the synagogue, and reasoned with
 20. the Jews. And when they asked him to abide a longer
 21. time, ^ohe consented not; but taking his leave of them,
 22. and saying, I will return again unto you, if God will,
 he set sail from Ephesus. And when he had landed at Cæsarea, ^ohe went up and saluted the church, and

Paul revisits the churches of central Asia Minor on his way to Ephesus, 18 : 23

23. went down to Antioch. And ^ohaving spent some time *there*, ^ohe departed, and went through ^othe region

deals so largely with his character and work. It suggests (1) that while he rejected the Law and all its rites as something *necessary* to one's salvation, he yet did not deny all value to these rites. Comp. 16 : 3; and (2) it suggests (or rather confirms the suggestion which we have elsewhere, see 1 Cor. 2 : 3; Acts 18 : 9-10) that Paul's experience in Corinth may have been of a peculiarly trying sort. If Paul's vow was that of a Nazirite, his fulfilment of the vow was not according to the letter of the Law, which required that it should be at the door of the tent of meeting and performed by a priest (Num. 6 : 10-20).

19. **Ephesus.** See on 19 : 1. But he himself entered into the synagogue. Paul and his companions on reaching Ephesus separated, they, we may suppose, to find work and lodging, and he to go into the synagogue, not for permanent preaching, but for a single address, as the Greek indicates.

20. **He consented not.** This decision was due to interests entirely outside of Ephesus. His impression of the field here was wholly favorable, as we learn from the next verse. It is likely that Paul made a temporary stop at Ephesus at this time for the sake of becoming somewhat acquainted with it as a missionary centre.

22. The difficulties of this verse are not fully solved. When Paul left Corinth, he sailed for 'Syria,' that is, most naturally, Antioch. Now he sails past Antioch to Cæsarea, far down on the eastern coast of the Mediterranean, about a two days' journey from Jerusalem. Again, it is said, 'he went up and saluted the church.' The expression 'going up' suits a reference to Jerusalem, as does the implied impor-

of Galatia and Phrygia in order, establishing all the disciples.

Forerunners of Paul at Ephesus, 18:24-28

24. Now a certain Jew named ^oApollos, ^oan Alexandrian by race, ^oa learned man, came to Ephesus; and he
25. was mighty in the scriptures. This man ^ohad been instructed in the way of the Lord; and being fervent

tance of the church. But why is Jerusalem not named, and what purpose can Paul have had in a hasty visit of this sort? Possibly the difficulty connected with the close of his journey corresponds to that at its beginning, and the vagueness of the allusion to Jerusalem is one with the vagueness regarding the 'vow.' The fulfilment of that may have taken him to the temple.

23. Having spent some time there. As he did also at the close of the first missionary tour (14:28). He departed. No companion is alluded to. When Paul was in Ephesus, Timothy was one of those who ministered to him (19:22), but we do not know whether he made the long journey with him. Paul's custom was certainly to have one or more fellow-workers with him, but Luke's habit was to mention these fellow-workers, and here he does not. The region of Galatia and Phrygia. See note on 16:6. Stablishing all the disciples. Of disciples in Phrygia we have no further information in the N.T.

24. Apollos. The references of Paul to Apollos confirm what is said in this section (vss. 24-28) regarding his ability. See 1 Cor. 1:12; 3:4-6, 22; 4:6; 16:12. An Alexandrian by race. Since he came to Ephesus as a Christian teacher, it may be inferred that the Gospel had been taught in Alexandria before Paul came to Ephesus. A learned man. His learning is described in the last clause of the verse as biblical in character. The view that Apollos was 'eloquent' (so R.V.m.) as well as learned would accord with such facts as his spiritual fervency (vs. 25), his boldness (vs. 26), and the deep impression he made at Corinth where persuasive speech appears to have been at a premium (1 Cor. 2:4).

25. Had been instructed. The Greek verb suggests that this instruction may have been oral, and hence that no written Gospel had yet circulated in Alexandria. Taught carefully the things concerning Jesus. The translation of S.V. is to be preferred to this. It has 'taught accurately,' and below in vs. 26 'more accurately.' The 'accuracy' of his teaching is correlative to the statement that he

- in spirit, he spake and ^otaught ¹carefully the things con-
 26. cerning Jesus, ^oknowing only the baptism of John: and
 he began to speak boldly in the synagogue. But when
 Priscilla and Aquila heard him, they took him unto
 them, and expounded unto him the way of God ^omore
 27. ¹carefully. ²And when he was minded to pass over into
^oAchaia, ^othe brethren encouraged him, and wrote to
 the disciples to receive him: and when he was come,
 he helped them much which had believed through grace:
 28. ^ofor he powerfully confuted the Jews, *and that* pub-
 licly, shewing by the scriptures that Jesus was the
 Christ.

¹SV accurately.

^oCodex D has the following text in vs. 27: 'but certain Corinthians were sojourning in Ephesus, and having heard him they besought him to go over with them to their country. When he assented, the Ephesians wrote to the disciples in Corinth that they should receive the man, who sojourning in Achaia discussed much in the churches.'

had been 'instructed,' and the fact that he undertook to teach in Ephesus illustrates his fervency of spirit. **Knowing only the baptism of John.** The baptism of John stands in contrast with the baptism of the Holy Spirit. It would seem that Apollos had not heard of Pentecost and subsequent events with their implications regarding the presence of the Spirit of God.

26. More carefully. Whether Priscilla and Aquila were indebted to Paul for this fuller knowledge, or whether they received it in Rome, we cannot tell.

27. Achaia. Whether Apollos labored outside of Corinth (19:1), we do not know, nor does the narrative suggest why he left Ephesus. **The brethren.** This seems to imply that there were already other Christians in Ephesus besides Priscilla and Aquila. Had they themselves won some to the faith?

28. For. It is notable that the special help given to believers in Corinth was the confuting of unbelievers. The passage suggests that the unbelieving Jews may have won a triumph over those who believed, setting forth Scripture arguments against the Messiahship of the crucified Jesus with greater force than seemed to belong to the arguments of believers in support of that Messiahship.

The work in Ephesus, 19 : 1-41

19. And it came to pass, that, ^owhile Apollos was at Corinth, Paul having passed through ^othe upper country
2. came to ^oEphesus, and ^ofound certain disciples : and he said unto them, ^oDid ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear ^owhether the Holy Ghost was given.
3. And he said, ^oInto what then were ye baptized?
4. And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying

1. **While Apollos was at Corinth.** He must have remained there a considerable time, to judge from First Corinthians, and later he returned to Ephesus (1 Cor. 16 : 12). Luke may have mentioned this fact because of the importance of the subsequent co-operation of Apollos with Paul. **The upper country.** The region of Galatia and Phrygia (18 : 23). If Luke included more than this, it is impossible to tell what; also impossible to tell by what particular route he came to Ephesus. **Ephesus.** This was the capital of the Roman province of Asia, and had been since 133 B.C. It was situated on the Cayster River in the ancient division of Lydia. It was not only one of the greatest and most magnificent cities of history, but was also the centre of the worship of Diana, whose temple was about three centuries old when Paul labored there. It was one of the strongholds of sorcery in all its forms. It had a large Jewish population. **Found certain disciples.** These were Christians of the same type to which Apollos belonged. Apparently Aquila and Priscilla had not fallen in with them, nor is it likely that they were either disciples or friends of Apollos, for had this been the case he would hardly have left Ephesus without taking to them his fuller conception of Christian truth.

2. **Did ye receive the Holy Ghost when ye believed?** The Greek should probably be rendered, 'Did ye receive a holy spirit when ye believed?' See Appendix, note 1. **Whether the Holy Ghost was given.** As disciples of the Baptist, it seems altogether likely that these persons were familiar with the term 'Spirit of God.' Their reply does not affirm ignorance on this point; it only affirms ignorance in regard to 'holy spirit,' i.e., the effect of the working of God's Spirit as an element of the Messianic dispensation.

3. **Into what then?** He takes for granted that they, as Christian disciples, had been baptized into some name. The universality of the rite in the earliest church is thus assumed.

unto the people, "that they should believe on him which
 5. should come after him, that is, on Jesus. And when
 they heard this, "they were baptized into the name
 6. of the Lord Jesus. And when Paul had laid his
 hands upon them, the Holy Ghost came on them;
 7. and they spake with tongues, and prophesied. And
 they were in all about twelve men.
 8. And he entered into the synagogue, and spake
 boldly for the space of "three months, reasoning and
 persuading *as to* the things concerning the kingdom of
 9. God. But when some were hardened and "obedient,
 "speaking evil of the Way before the multitude, he de-
 parted from them, and "separated the disciples, "re-
 10. aking daily in the "school of Tyrannus. And this con-
 tinued for the space of "two years; so that "all they

4. **That they should believe.** This was the implied significance of John's work, but is nowhere given explicitly in the Gospels. Comp. Jn. 1:7.

5. **They were baptized.** This is the only case recorded where disciples of the Baptist were rebaptized, unless perhaps in the parallel case of Apollo (18:26).

6. Here, as in Samaria, the gift of the Spirit was preceded by baptism and the imposition of hands, while in the house of Cornelius baptism followed the gift of the Spirit.

8. **Three months.** This was the longest period of labor in any synagogue as far as our records inform us.

9. **Disobedient.** That is, they refused to believe in Paul's message. **Speaking evil of the Way.** See notes on 18:6 and 9:2. **Separated the disciples.** To separate the disciples from the unbelieving Jews amounted, of course, to a separation from the synagogue. Reasoning daily. He had done the same in Athens (17:17). **School of Tyrannus.** It was usual for philosophers, as we may assume Tyrannus to have been, to have a lecture hall.

10. **Two years.** This, together with the three months of vs. 8, makes his Ephesian sojourn one of two and a quarter years, but Paul speaks of it in 20:31, perhaps in round numbers, as one of three years. **All they which dwelt in Asia,** i.e., the Roman province of Asia. This result justified Paul's method of laboring in the great cities. People were continually coming to the capital, and of these some

which dwelt in Asia heard the word of the Lord, both
 11. Jews and Greeks. And God wrought special miracles
 12. by the hands of Paul: insomuch that unto the sick
 were carried away from his body handkerchiefs or
 aprons, and the diseases departed from them, and the
 13. evil spirits went out. But certain also of the strolling
 Jews, exorcists, took upon them to name over them
 which had the evil spirits the name of the Lord Jesus,
 saying, I adjure you by Jesus whom Paul preacheth.
 14. And there were ¹seven sons of one Sceva, a Jew, a
 15. chief priest, which did this. And the evil spirit an-

¹Codex D omits 'seven' and has simply the plural 'sons.'

from various quarters heard Paul, accepted his message, and on their return home bore the seed of the kingdom of Christ. It was very likely in this way that the church at Colossæ was founded by Epaphras (Col. 1:7).

11. **Wrought.** That is, as the Greek verb indicates, from time to time during the Ephesian period. **Special miracles.** These are defined in what follows.

12. **Aprons.** Such as workmen used. The conception which people seemed to have of Paul, as reflected in this record, was analogous to that which some persons in Judæa entertained regarding Peter (5:15). Whether Paul approved of such methods of healing may be doubted. They are altogether unlike those 'signs' of an apostle which he says were wrought by him (2 Cor. 12:12; Rom. 15:18-19). But if Paul did make this concession to the superstition of the Ephesians, it is certain that he must have been assured that the particular persons who sought healing had faith in God's ability to heal even in this manner.

13. **To name over them.** The healing power was thought to reside in the right use of potent names and formulæ. By Jesus whom Paul preacheth. That Jewish exorcists should have used these names is quite intelligible. Shrewd exorcists, who were abreast of the times, may well have made trial of them.

14. **Sceva, a chief priest.** As this entire passage about 'special miracles' has a somewhat legendary character, we may conjecture that Sceva was some Ephesian scribe or dignitary, out of whom tradition made a 'chief priest.'

15. **Unto them.** Interpreted in accord with the preceding verse,

- swered and said ^ounto them, ^oJesus I know, and Paul
 16. I know; but who are ye? And the man in whom
 the evil spirit was leaped on them, and mastered both
 of them, and prevailed against them, so that they fled
 17. out of that house naked and wounded. And this be-
 came known to all, both Jews and Greeks, that dwelt
 at Ephesus; and ^ofear fell upon them all, and the name
 18. of the Lord Jesus was magnified. Many also of them
 that had believed came, confessing, and declaring their
 19. deeds. And not a few of them that practised curious
 arts brought their books together, and burned them in
 the sight of all: and ^othey counted the price of them,
 20. and found it ^ofifty thousand pieces of silver. ^oSo
 mightily grew the word of the Lord and prevailed.

the pronoun refers to the 'seven'; but according to the next verse, it refers to only *two* of the seven. **Jesus I know, and Paul I know.** Different Greek verbs are used in these two clauses, and the suggestion from their difference is that the demoniac professed a more intimate acquaintance with Jesus than with Paul. It will be noticed that it is the evil *spirit* who is said to make this statement.

17. Fear fell upon them all. The declaration of the evil spirit seemed to people like a voice from the unseen world. The fear that fell on the community was a superstitious awe for the power of Jesus whom the spirit said that he knew, and for the name of Paul of whom the spirit said he had heard.

18. This verse describes one effect of the significant event mentioned in vs. 16. It is represented as reaching some persons' consciences through their superstitious fear, and as leading to confession of deeds (possibly "magic") which now at least they regarded as wrong.

19. They counted the price. That is, presumably, the men who had owned the books. Fifty thousand pieces of silver. That is, approximately, \$8333, assuming that the drachma was worth sixteen and two-thirds cents.

20. So mightily grew the word of the Lord. The collapse of magic just described is here attributed to the growth of the word of the Lord. This evidence of the progress of the Gospel is less tangible than that of vs. 10, but for a city steeped in magic it may not have been without value.

21. Now ^oafter these things were ended, Paul ^opurposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have
 22. been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and ^oErastus, he himself stayed in Asia for a while.
23. And ^oabout that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made ^osilver shrines of Diana,
 24. brought no little business unto ^othe craftsmen; ^owhom he gathered together, ^owith the workmen of like occu-

21. After these things were ended. That is, the things of vss. 1-20. It was not at the very close of the Ephesian sojourn (see vs. 22), but near it. **Purposed in the spirit.** One reason why he purposed these trips ending at Rome is furnished by Rom. 15:19, 23. Paul was looking toward the western metropolis because he had finished his work of evangelization in the East. Subordinate to the main purpose of visiting Rome was the purpose to go to Jerusalem after having visited Macedonia and Achaia. This visit which he planned to Macedonia and Achaia was presumably for the sake of strengthening the churches which he had founded there on his second tour. The accomplishment of this purpose is recorded in 20:1-6. The plan to visit Jerusalem which appears here for the first time is referred to by Paul himself in a letter written from Ephesus (1 Cor. 16:3-4).

22. The purpose of this mission of Timothy and Erastus into Macedonia is not indicated by Luke, unless indeed we suppose, in view of vs. 21, that Luke thought that Timothy and Erastus were to prepare for Paul's coming. But comp. 1 Cor. 16:1-9. **Erastus.** This was very likely the same man of whom Paul speaks in Rom. 16:23,—treasurer of Corinth.

23. About that time. That is, the time of the mission of Timothy and Erastus into Macedonia. Comp. 1 Cor. 16:9.

24. Silver shrines. These were small models of the temple of Diana. They were made of various materials besides silver, as marble and terra cotta. **The craftsmen.** Demetrius appears to have been a large manufacturer who employed many skilled laborers.

25. Whom he gathered together. It would appear that his workmen were located in different places, perhaps working in their own homes, as do, or did, the clock-makers in the Black Forest. With

- pation, and said, Sirs, ye know that [°]by this business
 26. we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and [°]turned away much people, saying that they be no gods, which are made with
 27. hands: and not only is there danger that [°]this our trade come into disrepute; but also that [°]the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence,
 28. whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried
 29. out, saying, [°]Great is Diana of the Ephesians. And the city [°]was filled with the confusion: and they rushed

the workmen of like occupation. Thus Demetrius proceeded in a systematic manner to make the strongest possible opposition to the new religion. **By this business we have our wealth.** The opposition to Paul at Philippi had arisen from the same source. The spread of Christianity dealt a mortal blow to the industry of Demetrius, and it was only natural that he should do what he could to check it.

26. Valuable heathen testimony to the extent of Paul's influence. **Turned away.** That is, from the worship of Diana in particular. Undoubtedly there had begun to be a falling off in the demand for shrines.

27. **This our trade.** Or, 'this *our part*', i.e., in the manufacture of shrines and idols. It will be noticed that the practical pecuniary consideration takes precedence of the religious motive. **The temple of the great goddess.** This building was regarded as one of the wonders of the world. Its dimensions were 342 ft. by 163. It was a temple, a museum, and a bank. As a temple, its great treasure was the image of Diana; as a museum, its chief possession was the painting of Alexander by Apelles; and as a bank, it contained large amounts of precious stones and money.

28. **Great is Diana of the Ephesians.** This assertion of her greatness came as a natural reaction from the contemplation of the disonor which had been done her.

29. **Was filled with the confusion.** As the crowd of artisans whose passions had been stirred by Demetrius left their place of assembly and set out for the theatre they filled the city with confusion. **The theatre.** This is said to have seated twenty-five thousand. Its ruins are still immense. **Gaius and Aristarchus.** Of this Gaius we have no

with one accord into ^othe theatre, having seized ^oGaius and Aristarchus, men of Macedonia, Paul's comp. 30. panions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him 31. not. And certain also of the ^o¹chief officers of Asia, being his friends, sent unto him, and besought him 32. not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and ^othe more part knew 33. not wherefore they were come together. And they ^obrought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. 34. But when they perceived ^othat he was a Jew, all with

* Or, *Asiarchs.*

further knowledge. Aristarchus comes forward into prominence at a later day. See 20 : 4; 27 : 2. This reference to Gaius and Aristarchus as fellow-travellers of Paul is one of many incidental features of Acts, which suggest that our knowledge of him is fragmentary.

31. **Chief officers.** There was one Asiarch (see R.V.m.) for each of the great cities. As several are here referred to, it is possible that some occasion had brought together a number from other cities of the province, but it is also possible that the title, which was one of great honor, was continued even after a man's term of office had expired. The fact that several Asiarchs were friendly to Paul and that they immediately communicated with him when the disturbance arose, is another striking evidence of the extent of his influence.

32. **The more part knew not.** It is obvious that the company whom Demetrius had addressed formed but a small part of the crowd gathered in the theatre. And now the tumultuous gathering was no longer to be controlled by Demetrius, or indeed capable of being informed of the real purpose of the assembly.

33. **Brought Alexander out of the multitude.** This verse suggests that charges had been made against the Jews in general, and that Alexander, if he had been allowed to speak, would have sought to show that it was only Paul and his followers who were dangerous to the peace of the community.

- one voice about the space of two hours cried out, Great
 35. *is Diana of the Ephesians.* And when the ^otownclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and ^oof the *image* which fell down from Jupiter?
 36. Seeing then that these things cannot be gainsaid, ye
 37. ought to be quiet, and to do nothing rash. For ye have brought *hūher* ^othese men, which are ^oneither rob-
 38. bers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, ^othe courts are open, and there are ^oproconsuls: let them accuse one

34. **That he was a Jew.** Hatred of the Jews as a race was not unknown in Ephesus.

35. **Townclerk.** The respect shown him by the tumultuous assembly shows that he was an officer of much authority, and his words indicate that he was a man of ability. It is possible that he was one of the Asiarchs or chief priests who were friendly to Paul. **Of the image which fell down from Jupiter.** The Greek says simply 'that which fell from Zeus.' It is not called an 'image' and so put in a class with the works of men's hands. It was very probably a meteorite in some way resembling a female form.

37. **These men.** See vs. 29. The town clerk had learned in some way that there was no valid charge against Gaius and Aristarchus. **Neither robbers of temples nor blasphemers of our goddess.** The specification of these two offences may justify us in supposing that they had virtually been brought against Gaius and Aristarchus. The charges are intelligible from the point of view of Demetrius. He naturally classed the disciples of Paul with Paul, and since his teaching was against idolatry and all the gods of the heathen, Demetrius could describe Christians, rhetorically at least, as 'robbers of temples' and 'blasphemers of Diana.' But the town clerk knew that this charge was really without ground.

38. This verse also shows that the town clerk had obtained some details in regard to the origin and aim of the tumultuous assembly. He had learned that Demetrius and the artisans were the leaders in it. **The courts are open.** The Greek word translated 'courts' means 'relating to the market,' for it was there that the judicial assembly was held. **Proconsuls.** There was only one at a time, but

39. another. But if ye seek ^oanything about other matters, it shall be settled in ^othe regular assembly. For indeed ^owe are in danger to be accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of ^othis course. And when he had thus spoken, he dismissed the assembly.

The European churches revisited, 20:1-3

20. And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of 2. them, and departed for ^oto go into Macedonia. And when he had gone through those parts, and had given

when speaking of a settled permanent institution of government one might use the plural, as we might say of our republic that we have a Congress and Presidents.

39. **Anything about other matters.** That is to say, other than a suit against individuals, as, *e.g.*, the condition of any particular industry. **The regular assembly.** This was a popular convocation but with the sanction of the government, perhaps held on days fixed by law.

40. **We are in danger.** That is, the city of Ephesus was in danger of being accused by the Roman government and of having its liberties curtailed. **This concourse.** The Greek word implies that the gathering was disorderly.

1. **To go into Macedonia.** The plan announced in 19:21 begins to be fulfilled.

2. Luke's narrative of the movements of Paul for the next few months is obviously a simple outline. We learn from Paul's letters that, having left Ephesus about Pentecost (1 Cor. 16:8), he went to Troas and stopped for a time (2 Cor. 2:12); then, as Titus did not come to him, he went over into Macedonia and visited the churches in the interest of the collection for the poor in Jerusalem (2 Cor. 8:1-5). Luke nowhere refers to the collection, but in 20:4 he mentions the escort of Paul as he set out from Corinth, an escort representing Paul's churches in Europe and Asia, and which therefore implies some special significance for this journey, such as carrying the collection

3. them much exhortation, he came ^ointo Greece. And when he had spent ^othree months *there*, and ^oa plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia.

to Jerusalem. Into **Greece**. The older national term is here used, apparently as equivalent to the provincial term 'Achaia' (19 : 21).

3. **Three months there.** This was the winter following the Pentecost which he hoped to spend in Ephesus. See 1 Cor. 16 : 6-8. The time seems to have been spent largely in Corinth. A plot. This was probably a plot to kill him, like that of his countrymen in Damascus (9 : 23-24), or later that which was made in Jerusalem (23 : 30). Since this plot led Paul to change his plan from a sea voyage to Syria to a land journey through Macedonia, it seems as though its execution depended in some way upon his going to Syria by ship.

PART IV.—PAUL IN BONDS: JERUSALEM, CÆSAREA,
ROME, 20: 4-28: 31

The journey from Corinth to Jerusalem, 20: 4-21: 16 20: 4

4. And ^othere accompanied him ^oas far as Asia
Sopater of Bercea, *the son of Pyrrhus*; and of the
Thessalonians, Aristarchus and Secundus; and Gaius
of Derbe, and Timothy; ¹ and of Asia, Tychicus and
5. Trophimus. But ^othese had gone before, and were

¹ Codex D has 'of Ephesus,' not 'of Asia.'

4. **There accompanied him.** That is, when he set out from Greece. When these men had joined Paul in Corinth, we do not know, but it is obvious that they met him there with the understanding that they were to go on to Syria by ship. Of the seven men who journeyed with Paul from Corinth only two have been previously mentioned in Acts, viz., Aristarchus (19: 29) and Timothy (16: 1). In view of 1 Cor. 16: 3-4 it is natural to regard these men as delegates appointed by the churches to go to Jerusalem with the collection which Paul had made for the poor. They represented the provinces of Macedonia and Asia, also the field of Paul's first missionary journey in Pisidia and Lycaonia, and we may suppose that Paul himself represented Achaia. **As far as Asia.** These words are to be dropped. See R.V.m. They are at variance with vs. 5, for according to that these men did *not* accompany Paul 'as far as Asia,' but only to Philippi. From there they went without him to Asia, and in Troas were waiting for him, obviously to journey with him farther. Then, again, one of the seven is actually mentioned by name as being in Jerusalem with Paul, showing that of him at least it was not true that he went only 'as far as Asia.' See also the next note.

5. **These had gone before.** This is said from the writer's point of view. For some unknown reason the men who had come with Paul from Corinth left him at Philippi, and went ahead to Troas. The writer of the Diary joins Paul at Philippi, for the narrative here is continued in the first person ('waiting for *us*'), which was dropped in 16: 17.

6. waiting for us at Troas. And we °sailed away from Philippi °after the days of unleavened bread, and came unto them to Troas in five days; where °we tarried seven days.
7. And upon °the first day of the week, when we were gathered together °to break bread, Paul discoursed with them, °intending to depart on the morrow; and pro-
8. longed his speech until midnight. And there were °many lights in the upper chamber, where we were
9. gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third

6. Sailed away from Philippi. That is, from Neapolis, the nearest harbor. See 16:11. **After the days of unleavened bread.** If, then, Paul left Ephesus for Macedonia and Greece about Pentecost (1 Cor. 16:8), his entire stay in Greece and Macedonia had been almost a year. **We tarried seven days.** This was the place where Paul, the year before, had seen an opportunity for service which he was obliged to leave unimproved (2 Cor. 2:12). It is possible that the present stay had reference not simply to the believers in Troas but also to evangelistic work.

7. The first day of the week. This is the only reference in Acts to a religious observance of Sunday. Such an observance seems to be implied in 1 Cor. 16:2, which was earlier than Paul's visit to Troas. **To break bread.** See note on 2:46. According to vs. 11 the bread was broken by Paul, which clearly indicates, what would indeed be quite certain on other grounds, that the reference is to the Lord's Supper. The Christians were gathered together for this, and it was observed about midnight. **Intending to depart on the morrow.** This circumstance apparently had something to do with the length of Paul's discourse. It was his last opportunity, and therefore he prolonged his speech.

8. Many lights. These are possibly mentioned to account for what follows in the next verse. Luke may have thought that Eutychus retired to the open window on account of the heat of the room to which the 'many lights' certainly contributed. Perhaps, however, we should regard the mention of the lights as nothing more than a graphic touch natural to an eye-witness.

10. story, and was ^otaken up dead. And Paul went down, and fell on him, and ^oembracing him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, ^oeven till break of day, 12. so he departed. ¹And ^othey brought the lad alive, and were not a little comforted.
13. But ^owe, ^ogoing before to the ship, set sail for ^oAssos, there intending to take in Paul: for ^oso had he ap- 14. pointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to

^a Codex D has 'and when they were saying farewell he brought the young man alive.'

9. **Taken up dead.** The following verses, especially the next one, seem to require us to understand these words as indicating apparent death. Those who saw him, except Paul, said that he was dead. In like manner, the people who dragged Paul out of Lystra thought him dead.

10. **Embracing him.** The act of embracing the body of Eutychus suggests the desire of communicating warmth and life. It resembled somewhat the procedure of Elijah and Elisha (1 K. 17:11; 2 K. 4:34), but there is no mention of prayer. Indeed the narrative contains no suggestion of a miracle by Paul. After the simple physical contact with the body, he said that the young man's life was in him. In other words, he discovered that the bystanders were mistaken.

11. **Even till break of day.** Thus Paul had spoken a good part of the night. Comp. 28:23. Yet the longest report of one of Paul's addresses can easily be read in five minutes. Such abstracts can, of course, give only the main purport of what he said.

12. **They brought.** Or, as we may render the Greek, 'they led away'; naturally this was to his home.

13. **We.** That is, the writer together with the men of vs. 4 who had joined him and Paul at Troas. **Going before to the ship.** The definite article may indicate that it was the same ship by which they had come from Neapolis. **Assos.** This city was about twenty miles south of Troas, just around the Lectum Promontory on the north side of the Adramyttian Gulf. **So had he appointed.** Why Paul chose to go on foot we have not the faintest clew.

15. °Mitylene. And sailing from thence, we came the following day over against °Chios; and the next day we touched at °Samos; and ¹the day after we came to
 16. °Miletus. For Paul °had determined to sail past Ephesus, °that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
 17. And from Miletus he sent to Ephesus, and °called to
 18. him the elders of the church. And when they were come to him, he said unto them,

¹ Many MSS. insert 'having tarried at Trogyllium.'

14. **Mitylene.** This city, situated on the east coast of the island of Lesbos, was about thirty miles from Assos.

15. **Chios.** The chief city of the island of Chios, situated on its eastern side, about seventy miles from Mitylene. **Samos.** Capital of the famous island of the same name, situated on its southeastern side about eighty miles from Chios, and having a fine harbor. Paul's ship put in here, possibly for the night. It seems probable that the ship also stopped at Trogyllium, an Ionian town near Samos, and about twenty miles by water from Miletus. **Miletus.** The metropolis of Ionia, situated at the mouth of the Maeander River, about thirty-five miles south of Ephesus.

16. **Had determined to sail past Ephesus.** This verse gives the reason for the statement immediately preceding, that they made no stop between Samos (or Trogyllium) and Miletus. That reason was Paul's determination 'to sail past Ephesus.' The most natural, if not the only possible, explanation of these words is that Paul had practical control of the movements of the ship. Comp. also vs. 14. **That he might not have to spend time in Asia.** The field in which he had labored longest and where his labors had met with very great success would appeal to him so strongly that he would be almost forced to stay a few days at least, and this might destroy his plan to be in Jerusalem at Pentecost.

17. **Called to him the elders of the church.** This necessitated a stop of about two days. The reason for this summoning of the elders may have been Paul's apprehension, felt for some time (Rom. 15 : 30-31) and now apparently deeper than before (vs. 25), that he should never be in this region again.

18. **Set foot in Asia.** That is, from his arrival in Ephesus where

Ye yourselves know, from the first day that I ^oset foot in Asia, after what manner I was with you all the
 19. time, serving the Lord ^owith all lowliness of mind, and
 ^owith tears, and ^owith trials which befell me by the plots
 20. of the Jews : how that I shrank not from declaring unto
 you anything that was profitable, and teaching you
 21. publicly, and from house to house, ^otestifying both to
 Jews and to Greeks repentance toward God, and faith
 22. toward our Lord Jesus Christ. ^oAnd now, behold, I go
 ^obound in the spirit unto Jerusalem, ^onot knowing the
 23. things that shall befall me there : save that ^othe Holy
 Ghost testifieth unto me ^oin every city, saying that bonds

his work for Asia was chiefly done. He had crossed the province before, on his way to Troas on the second missionary journey.

19. **With all lowliness of mind.** He had not put forward any apostolic prerogatives. He had supported himself by his own labor (vs. 34), and had gone with his message from house to house (vs. 20). **With tears.** A mark of the sincerity and depth of his feeling toward those whom he had won over to the Gospel. Comp. vs. 31; 2 Cor. 2 : 4. **With trials.** In Ephesus as elsewhere the chief trials that befell him came from the plots of the Jews. What these were in particular Luke's account of the Ephesian ministry does not at all suggest. But see 1 Cor. 16 : 9; 2 Cor. 1 : 8.

21. **Testifying . . . repentance . . . and faith.** That is, solemnly asserting that repentance and faith are necessary to salvation.

22. **And now, behold.** A Pauline phrase (see 13 : 11; 20 : 26) introducing something of uncommon importance. **Bound in the spirit.** He felt an inner constraining impulse to go to Jerusalem, a sense that his ministry would not otherwise be accomplished (vs. 24). Comp. Rom. 15 : 31. **Not knowing.** That is, as appears from what follows, not knowing in detail and not knowing the outcome, whether he should be delivered from the disobedient in Jerusalem (Rom. 15 : 31).

23. **The Holy Ghost testifieth.** This 'testifying' can be traced as far back as Corinth (Rom. 15 : 31). On what, in particular, his conviction was based that imprisonment and affliction awaited him in Jerusalem, we are not told. It may have been his long experience of the mortal enmity of the Jews, of which a fresh manifestation had recently been given in Corinth (20 : 3). He might well anticipate that this enmity would be bitterest at the centre of that religion which he was thought to be overthrowing. **In every city.** Since the for-

24. and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish ^omy course, and the ministry which I received from the Lord Jesus, to testify the gospel of
 25. the grace of God. And now, behold, I know that ye all, ^oamong whom I went about preaching the kingdom,
 26. ^oshall see my face no more. Wherefore I testify unto you this day, that ^oI am pure from the blood of all men.
 27. For I shrank not from declaring unto you ^othe whole
 28. counsel of God. ^oTake heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you ^obishops, to feed ^othe church of God, which he

mation of his purpose to go to Jerusalem, he had been in Ephesus, Corinth, Philippi, and Troas. The fact that Luke's narrative makes no mention of Jewish hostility toward Paul in Philippi and Troas is, of course, no proof that there *was* no such hostility.

24. As a commentary on the main assertion of this verse see 2 Cor. 11: 24-27. **My course.** This word, borrowed from the Greek athletic contests, is found in the N.T. only in language attributed to Paul (13: 25; 20: 24; 2 Tim. 4: 7).

25. **Among whom I went about.** This expression alone is not sufficient evidence to justify the view that Paul made tours through the province. It could quite well be used of his house-to-house visitation through the great city of Ephesus. **Shall see my face no more.** As Paul hoped to go from Jerusalem to Rome and from Rome to Spain (Rom. 15: 24), he could not reasonably expect to visit Ephesus again. His words are to be regarded as a strong expression of the feeling that filled his heart rather than as an inspired prediction. Whether as a matter of fact Paul did visit Ephesus again depends on the further question whether he wrote the Epistles to Timothy. According to 2 Tim. 4: 20 he was again in Miletus, and according to 1 Tim. 1: 3 he saw Ephesus yet once more.

26. **I am pure from the blood of all men.** On the figure see notes on 5: 28; 18: 6. Paul was conscious of having done his whole duty.

27. **The whole counsel of God.** That is, in the light of vss. 24-25, the whole counsel of God regarding *salvation*.

28. **Take heed unto yourselves.** This injunction is emphasized by the fact that Paul had done his whole duty. **Bishops.** This word occurs only here in Luke's writings, three times in Paul. Their appointment as bishops is attributed to the Holy Spirit in the convic-

29. purchased with his own blood. "I know that after ^omy departing ^ogrievous wolves shall enter in among you,
 30. not sparing the flock; and ^ofrom among your own selves shall men arise, speaking perverse things, to draw away
 31. the disciples after them. Wherefore ^owatch ye, remembering that by the space of three years I ceased not to ad-
 32. monish every one night and day with tears. And now I command you to God, and to ^othe word of his grace, which is able to build *you* up, and to give *you* the in-
 33. heritance among all them that are sanctified. I coveted

tion that the Spirit was the controlling power in the Church. As to the specific manner in which the will of the Spirit was made known, see 14 : 23; 13 : 2-3. **The church of God.** It is in accord with Paul's usage to call the Church 'the church of God.' Once he uses the expression 'churches of Christ' (Rom. 16 : 16). At the same time the collocation 'blood of God' is wholly foreign to Paul's conception of God and to his teaching on the divinity of Christ. The text of the passage is uncertain. Instead of the word 'God' some MSS. have 'Lord,' referring to Jesus, and this is more likely to have been the original reading.

29. **I know.** His conviction was based on his experience and knowledge both of the church and the world. **My departing.** That is, from Ephesus. He had already been absent nearly a year, but during that time he had remained in touch with the church; now he is going far away into engrossing perils and labors. **Grievous wolves.** This figure is in keeping with the 'flock' of the last verse. The danger is something from without the church, as persecutions by the Jews or by the heathen.

30. **From among your own selves.** Paul's recent experience with the church at Corinth, in which the formation of parties had threatened to be fatal (1 Cor. 1 : 10-13; 2 Cor. 10-13), may have made him the more apprehensive for the church at Ephesus, which was composed of essentially the same material.

31. **Watch ye, remembering.** Their watching against the impending perils is to be in the remembrance of his service among them, and to have the characteristics of that,—constancy and tenderness.

32. **The word of his grace.** That is, to the truths of his Gospel which they had heard from Paul. This word is personified, a living power able to build them up and to secure for them the promised inheritance.

34. no man's silver, or gold, or apparel. Ye yourselves know that ^othese hands ministered unto my necessities,
35. and ^oto them that were with me. In all things I gave you an example, how that ^oso labouring ye ought to help ^othe weak, and to remember ^othe words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.
36. And when he had thus spoken, ^ohe kneeled down,
37. and prayed with them all. And they all wept sore,
38. and fell on Paul's neck, and ^okissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.
21. And when it came to pass that ^owe were parted from them, and had set sail, we came with a straight course

34. The positive side of his example, as vs. 33 is the negative. **These hands.** The words are emphasized in the Greek by their position. As Paul spoke, he probably held up his hands ('*these* hands') for them to see, and his hands must have borne traces of hard toil. See 18:3. **To them that were with me.** Paul earned more than enough for his own support, and aided those who were with him, — a suggestion that he must have possessed extraordinary physical strength and endurance, and also that he must have been a skilful artisan.

35. **So labouring.** That is, with their hands. The language, even if it does not wholly forbid their taking pay for their services, certainly commends the principle of self-support. **The weak.** The Greek word so translated means, always in Luke, sickness, in Paul either sickness (e.g., Phil. 2:26) or weakness in the faith (Rom. 14:1; 1 Cor. 8:11). The latter meaning seems preferable here. The words accordingly suggest that Paul saw danger for a certain element in the church if the elders took pay for their services. **The words of the Lord Jesus.** Found only here. See note on 1:7.

36. **He kneeled down.** Comp. Lk. 22:41; Acts 21:5. We must regard it as a great loss that early Christian literature did not preserve with any degree of fulness specimens of the prayers of such leaders as Peter and James and Barnabas and Paul.

37. **Kissed him.** Greek, 'kissed repeatedly.'

i. **We were parted from them.** The Greek verb here used is

unto ^oCos, and the next day unto ^oRhodes, and from
 2. thence unto ^oPatara : and ^ohaving found a ship cross-
 ing over unto Phœnicia, we went aboard, and set
 3. sail. And when we had come in sight of ^oCyprus,
 leaving it on the left hand, we sailed unto Syria, and
 landed at ^oTyre : for there the ship was to unlade her
 4. burden. And ^ohaving found the disciples, we ^otarried
 there seven days : and ^othese said to Paul through the
 5. Spirit, that he should not set foot in Jerusalem. And
 when it came to pass that we had accomplished the

found elsewhere in the N.T. in the sense of ‘parting’ only in Lk. 22: 41, and with that passage in view we can hardly say that it denotes a painful separation. **Cos.** The name of a small island, and of its capital, about fifty-seven miles south of Miletus. As the home of Æsculapius and Hippocrates it must have been of special interest to the physician Luke. **Rhodes.** The last island of the Ægean Sea, as Paul journeyed eastward. Its capital of the same name was some fifty to sixty miles from Cos. **Patara.** A city of Lycia about sixty miles southeast of Rhodes. **Having found a ship.** Here the ship which had brought them from Neapolis, a distance of about five hundred miles, was left — for what reason we do not know — and passage taken on another bound for Tyre, a distance of about four hundred miles.

3. **Cyprus.** They sighted the island about midway of their journey, and passing it on their left hand (comp. 27: 4), may have seen Paphos, from which, some ten years before, Paul had sailed northward on his first missionary tour. **Tyre.** The chief city of Phœnicia, about one hundred and twenty-five miles north of Jerusalem in a straight line.

4. **Having found the disciples.** The verb implies that some search was necessary. When or by whom the church in Tyre was established Luke does not say. Paul *may* have been there, either in the years before his work in Antioch (Gal. 1: 21), or on his way to Jerusalem as a delegate from Antioch (15: 3). **Tarried seven days.** Evidently their journey thus far had been so prosperous that Paul had now a considerable margin of time at his disposal. **These said to Paul through the Spirit.** Presumably he had told the disciples at Tyre, as he had the Roman church by letter (Rom. 15: 31) and as he had recently told the elders at Miletus (20: 22), that he was apprehensive regarding the outcome of his trip to Jerusalem. In reply to this word they said that he should not go thither, and they thought that they spoke the mind of the Spirit. Paul thought otherwise.

ACTS

- days, we departed and went on our journey; and ^othey all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach,
6. we prayed, and bade each other farewell; and we went ^oon board the ship, but they returned home again.
7. And ^owhen we had finished the voyage from Tyre, we arrived at ^oPtolemais; and we saluted ^othe brethren,
8. and abode with them one day. And on the morrow we departed, and came unto ^oCæsarea: and entering into the house of ^oPhilip the evangelist, ^owho was one

5. **They all, with wives and children.** This language, as also the first words of vs. 4, suggests that the number of Tyrian disciples was not large.

6. **On board the ship.** This was apparently the same ship which they had taken at Patara. If so, the captain appears to have altered the plan which he previously had, which was to go to Phœnicia (vs. 2). He now goes farther south than Phœnicia, to the coast of Judæa (vs. 7).

7. **When we had finished the voyage from Tyre.** It is doubtful whether this rendering gives Luke's thought. It is possible that by 'voyage' he meant the entire journey by ship from Neapolis. This sea voyage was completed when they had covered the distance between Tyre and Ptolemais. This explanation is supported by the fact that, in the next verse, in speaking of the journey from Ptolemais to Cæsarea, no reference is made to a ship, while in every preceding case where it was possible to go from one station to another by land or by ship, it is specified that they went by water. On the other hand, if they left the ship at Ptolemais and went to Cæsarea by land, we should expect that the words of vs. 15, 'we took up our baggage,' would have stood at the beginning of vs. 8. It is possible that their 'baggage' went down to Cæsarea by boat, while they walked. But it is difficult to decide for either view. We should expect that they would go by boat as far as possible, for this was the easier and quicker way of reaching their destination. **Ptolemais.** The modern Acre, some twenty miles south from Tyre. **The brethren.** This is the first reference to Christian disciples at Ptolemais. It is very possible that the church was founded at the same time as that of Tyre.

8. **Cæsarea.** About twenty-five miles south of Ptolemais. **Philip the evangelist.** So called only here. The term is elsewhere in the N.T. applied only to one person by name, i.e., Timothy (2 Tim. 4: 5). Data are lacking for any definite conception of the meaning which was given to the word in the apostolic age. **Who was one of**

9. of the seven, we abode with him. Now this man had
 10. four daughters, virgins, which did prophesy. And ^oas
 we tarried there many days, there came down from
 11. Judaea a certain prophet, named Agabus. And coming
 to us, and taking Paul's girdle, he bound his own feet
 and hands, and said, Thus saith the Holy Ghost, So
 shall the Jews at Jerusalem bind the man that owneth
 this girdle, and shall deliver him into the hands of the
 12. Gentiles. And ^owhen we heard these things, both we
 and they of that place besought him not to go up to
 13. Jerusalem. Then Paul answered, What do ye, weep-

the seven. The writer speaks as though the account of the Seven (6: 1-6) were a part of his own narrative,—a circumstance which bears on the unity of authorship of the Diary (to which the present passage belongs) and the Book of Acts as a whole.

9. The statement that Philip had four unmarried daughters who possessed the gift of prophecy appears to stand in no connection with the narrative. It belongs with the class of circumstances, especially numerous in the Diary, which merely add to the picturesqueness of the narrative.

10. **As we tarried there many days.** This explains the coming of Agabus (see 11: 28) from Jerusalem. Their stay in Cæsarea was long enough to allow word of Paul's arrival to reach Jerusalem and Agabus to come down to Cæsarea. It is likely that he came to dissuade Paul from entering Jerusalem.

11. The symbolic act of Agabus, analogous to the acts of O.T. prophets (*e.g.*, Is. 20: 2), conveyed only a part of his thought, *viz.*, that Paul was to be bound. Of this, however, Paul had been convinced for some time, at least since he was in Miletus (20: 23). The new thought of Agabus was that the Jews would deliver Paul over to the Gentiles. This is what Jesus announced concerning himself (Matt. 20: 19). Did Agabus wish to imply that Paul's fate would be similar to that of Jesus, that is, death at the hands of the Gentiles? It is to be noticed that Agabus did not say that Paul should not go to Jerusalem. He simply announced what awaited him if he did go.

12. **When we heard these things.** They had known of Paul's apprehensions (20: 22) and of the exhortation of the Tyrian disciples (21: 4), but not until they heard the words of Agabus did Paul's companions entreat him not to go to Jerusalem. It appears altogether probable that they understood the delivery to the Gentiles as equivalent to death.

- ing and ^obreaking my heart? ^ofor I am ready not to be bound only, but also to die at Jerusalem for the
14. name of the Lord Jesus. And ^owhen he would not be persuaded, we ceased, saying, The will of the Lord be done.
15. And after these days ^owe ¹took up our baggage and
16. went up to Jerusalem. And ^othere went with us also *certain* of the disciples from Cæsarea, ^obringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

¹ Or, 'made ready;' Codex D has 'having taken leave.'

13. **Breaking my heart.** Perhaps our 'breaking the *spirit*' gives the force of the Greek here more clearly. Their weeping and entreaties would tend to weaken his purpose, which was more to him than any mere sympathetic sorrow. **For I am ready . . . to die.** These words indicate that in Paul's thought the delivery over to the Gentiles, which Agabus had announced, was the same as a death sentence. It is to be noticed that Paul, though a prophet (13 : 1), did not see what the outcome of the Jerusalem experience was to be.

14. **When he would not be persuaded.** The testimony of the Spirit of which Paul spoke at Miletus (20 : 23), and the testimony of the prophet Agabus, was that bonds and imprisonment and delivery to the Gentiles awaited him in Jerusalem, but suffering was in itself no reason for turning back if he still saw in his ministry to the church in Jerusalem the fulfilment of a divine purpose.

15. **We took up our baggage.** Adopting the reading of the R.V.m., the words are to be referred to the necessary preparation for the journey to Jerusalem, a journey of about sixty-seven miles, which was doubtless made on foot. The travellers probably had little personal baggage. Paul may have had a cloak (see 2 Tim. 4 : 12) and a book or two. It is not unlikely that the chief item of luggage was the collection for the poor which had been gathered during the past two years.

16. **There went with us also.** We may suppose that these disciples who went up with Paul from Cæsarea went to celebrate the feast in Jerusalem. **Bringing one Mnason.** It is natural to infer that Mnason had a home in Jerusalem, perhaps also that he was on his way to the feast, having been absent for a time. Codex D has the

Assaulted by the Jews, taken into custody by the Romans,
21:17-40

17. And when we were come to Jerusalem, the brethren
18. °received us gladly. And the day following Paul went
in with us °unto James; and all the elders were present.
19. And when he had saluted them, he rehearsed one by
one the things which God had wrought among the
20. Gentiles by his ministry. And they, when they heard
it, °glorified God; and they said unto him, Thou seest,
brother, °how many thousands there are among the
Jews of them which have believed; and they are °all
21. zealous for the law: and they °have been informed con-
cerning thee, that °thou teachest all the Jews which are
among the Gentiles to forsake Moses, telling them not

following reading of this uncertain text: "Now these brought us to those with whom we should lodge, and having come to a certain village we were with Mnason of Cyprus, an early disciple, and departing thence we came to Jerusalem."

17. **Received us gladly.** The eight companions of Paul seem to have been presented to the church at Jerusalem as delegates of the Gentile churches.

18. **Unto James.** From the silence of the narrative concerning the apostles it may probably be inferred that they were absent from Jerusalem. James, a brother of Jesus (Gal. 1:19), was the head of the church.

20. **Glorified God.** That is, they sang, as it were, the 'Doxology.' **How many thousands.** More literally, 'how many ten thousands.' The last significant indications of the growth of the church in Jerusalem are found in 6:7 and 11:2-3. The language of James, though vague, indicates that the Jerusalem church had made large gains in those years which the narrative in Acts passes in silence. **All zealous for the law.** This language is not to be pressed. James and the elders did not include themselves in the number of those who were zealous for the Law, and they doubtless represented many more. Yet the conservative element was very strong.

21. **Have been informed.** The Greek verb suggests careful systematic instruction, and thus it would appear that certain persons had made it their business to create an anti-Pauline sentiment in the Jerusalem church. **Thou teachest all the Jews . . . to forsake Moses.**

- to circumcise their children, neither to walk after the
 22. customs. What is it therefore? ^othey will certainly
 23. hear that thou art come. Do therefore this that we say
 to thee : ^oWe have four men which have a vow on them;
 24. these take, and ^opurify thyself with them, and ^obe at
 charges for them, that they may shave their heads :
 and all shall know that there is no truth in the things
 whereof they have been informed concerning thee; but
 that thou thyself also walkest orderly, ^okeeping the law.
 25. ^oBut as touching the Gentiles which have believed,

This was a grave perversion of the truth, though not a falsehood with absolutely no foundation. What Paul taught, as we learn from his letters, was positive, not negative. He taught that salvation was by Christ alone, and hence that circumcision and other rites of the law were not necessary. But he nowhere objected to the observance of circumcision by Jewish believers if it was looked upon in a proper light. He himself circumcised Timothy (16: 3); he fulfilled a Nazirite vow (18: 18); to the Jews he became as a Jew (1 Cor. 9: 20).
 22. **They will certainly hear.** That is, the 'many thousands' who were zealous for the law.

23. **We have four men.** Evidently these men belonged to the church. It would appear, therefore, that James and the elders were not necessarily opposed to the observance of Jewish rites, though they separated themselves from those who were 'zealous for the law.'

24. **Purify thyself with them.** That is, to all intents and purposes, Paul became for the time a Nazirite. Comp. 18: 18. **Be at charges for them.** If the statute of Num. 6: 13-15 was followed, the cost of the needful offerings for five persons amounted to a considerable sum. **Keeping the law.** It seems not improbable that the elders credited Paul with somewhat more regard for the law than he actually showed. But be that as it may, he could assent to their proposition with a good conscience. It did not endanger his fundamental principle that salvation is by Christ alone, without works of the law. His observance of the rite would indeed indicate that the report concerning him was false, but not at all that he considered such rites as necessary to salvation.

25. **But as touching the Gentiles, etc.** This verse contrasts the attitude of Gentile converts toward the law with what might be expected of a Jewish believer like Paul. It contains the admission that the Gentiles are not bound to keep the law. Thus this verse shows that the elders and those whom they represented were not 'zealous

- we wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.
26. Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.
27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him,
28. crying out, Men of Israel, help : This is the man, that teacheth all men everywhere against the people, and the law, and this place : and moreover he brought

for the law,' as were those for whose sake Paul was asked to undertake the performance of a Levitical ceremony.

26. Then Paul took the men. His act here was quite in harmony with his principle to become as a Jew to the Jews (1 Cor. 9:20). Went into the temple. The Greek verb is in the imperfect, and we may accordingly understand that Paul went into the temple *from day to day*, making the necessary announcement to the priests, and that he did this until the offering had been made for each of the company.

27. The seven days. That is, the seven days intervening between the first announcement to the priests and the completion of the ceremony. This appears to be the natural sense of the passage, though the Nazirite statute does not specify such a period. The Jews from Asia. Possibly these were some of the persons who had been active in Jerusalem in creating a hostile feeling against Paul. It is to be noticed that the assault on Paul originated with unbelieving Jews from Asia, not with Christian Jews of Jerusalem, though these also were hostile toward him.

28. Teacheth all men . . . against the people. This was a still more extravagant accusation than that of vs. 21. The charge was certainly false. Paul's presence in Jerusalem at this time, to bring a contribution from the Gentile churches to the Jewish believers, was a proof of its groundlessness. Brought Greeks also into the temple. This was a charge well calculated to excite a mob, but absurd, nevertheless. It was an offence punishable with death for a Gentile to enter into the court of Israel (*Jew. War*, V, 5. 2; VI, 2. 4), and it would have been an act of extreme foolhardiness for Paul to have taken a Gentile friend with him into the temple.

Greeks also into the temple, and hath defiled this
 29. holy place. For they had before seen with him in the city ^oTrophimus the Ephesian, whom they supposed
 30. that Paul had brought into the temple. And ^oall the city was moved, and the people ran together: and
 31. they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as
 they were ^oseeking to kill him, ^otidings came up to the ^ochief captain of the band, that all Jerusalem was in
 32. confusion. And ^oforthwith he took soldiers and centurions, and ^oran down upon them: and they, when
 33. they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and
 laid hold on him, and commanded him to be ^obound

29. This verse offers an explanation of the charge that Paul had taken Greeks into the temple. This may have come from Paul himself, or it may have been Luke's thought. The writer regarded it as the only basis for the charge. *Trophimus*. In 20:4 he is characterized simply as 'of Asia,' here as an Ephesian.

30. All the city was moved. The attachment of the Jerusalemites to the temple was most intense, and any insult shown it easily stirred up a fanatical passion of resistance. *They laid hold on Paul*. The Jews of Asia had already laid hold on him (vs. 27). The present verse suggests that he was not at once ejected from the temple, but only as a crowd gathered.

31. *Seeking to kill him*. As in the case of Stephen, without the forms of law. *Tidings came up*. That is, into the tower of Antonia, which dominated the temple from the northwest side. *Chief captain*. In analogy with the word 'centurion,' the R.V.m. transcription 'chiliarch' might well be adopted. In any case, the word 'chief' should be dropped, for there was only one captain for a 'band,' or cohort.

32. *Forthwith*. Experience had taught the Roman guard in Jerusalem the necessity of the promptest action. In this case their promptness doubtless saved Paul's life. *Ran down upon them*. The tower was in direct connection with the court of the temple, and it required not more than two or three minutes to reach any part of the temple area.

33. *Bound with two chains*. This unusual precaution seems to

- with two chains; and inquired who he was, and what
34. he had done. And ^osome shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him
35. to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the
36. soldiers ^ofor the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.
37. And as Paul was about to be brought into the castle, he saith unto the chief captain, ^oMay I say something unto thee? And he said, Dost thou know Greek?
38. Art thou not then ^othe Egyptian, which before these days stirred up to sedition and led out into the wilderness ^othe four thousand men of the Assassins? But

have been due to the idea of the captain that Paul might be the Egyptian insurrectionist, whose uprising had recently caused a good deal of bloodshed.

34. **Some shouted one thing, some another.** The diversity of answers to the captain's questions may indicate that there were friends of Paul present who dared to raise their voices in his behalf.

35. **For the violence of the crowd.** It appears that the passion of the crowd was heightened by the retreat of the soldiers with their prisoner, and with the increase of passion came an increase of recklessness. They so pressed and jostled the soldiers that these, in order not to lose their prisoner, were obliged to carry him.

37. **May I say something unto thee?** Paul was calm and, as the following verses show, as quick as ever to take advantage of the opportunity which his circumstances presented.

38. **The Egyptian.** According to Josephus (*Ant. XX, 8. 6; Jew. War, II, 13. 5*) this man claimed to be a prophet and deliverer endowed with supernatural power. From the captain's question to Paul, 'Dost thou know Greek?' it would appear that the Egyptian had *not* spoken Greek. **The four thousand men of the Assassins.** The captain speaks as though this number was well known. Josephus says that the false prophet assembled thirty thousand men on the Mount of Olives. That may, however, have been a different move from this spoken of in Acts, where a certain number are led forth into the *wilderness*. The 'Assassins' were a radical revolutionary secret society, which arose in Jerusalem in the time of Felix. They were

Paul said, "I am a Jew, of Tarsus in Cilicia, "a citizen of no mean city : and I beseech thee, give me leave to
 40. speak unto the people. And "when he had given him leave, Paul, "standing on the stairs, "beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in "the Hebrew language, saying,

Address of Paul from the castle stairs, 22:1-21

22. Brethren and fathers, hear ye the "defence which I now make unto you.
 2. And "when they heard that he spake unto them in the Hebrew language, they were the more quiet : and he saith,
 3. I am a Jew, "born in Tarsus of Cilicia, but brought up

called 'Sicarians' from the practice of carrying concealed a short sword which was known by the Latin name *sica*.

39. I am a Jew. Not the Egyptian. A citizen of no mean city. Tarsus ranked with Athens and Alexandria as an educational centre. It was a free city, and Paul was proud of being a Tarsian citizen.

40. When he had given him leave. His listening to Paul's request seems to indicate that he was favorably impressed by Paul's words and appearance. He can hardly have believed him a dangerous malefactor. Standing on the stairs. No longer borne by the soldiers. The elevation of the steps would naturally secure Paul from the reach of the mob. Beckoned with the hand. On which there was probably a chain (vs. 33). The Hebrew language. That is, the Aramaic dialect.

1. Defence. As far as he went — for he was not allowed to finish his speech (vs. 22) — Paul justified his Christian position, and in part at least his mission to the Gentiles.

2. When they heard . . . the Hebrew language. The apparent surprise at Paul's speaking in Aramaic indicates that what they had heard from him before was *not* in Aramaic. Comp. vs. 37. Greek was the common language of the eastern part of the Roman Empire.

3. Born in Tarsus. This statement, taken with the next 'brought up in this city,' suggests that Paul was sent to Jerusalem while yet a

- in this city, at the feet of Gamaliel, instructed according to the ^ostrict manner of the law of our fathers, being
4. zealous for God, even as ye all are this day: and ^oI persecuted this Way unto death, binding and
 5. delivering into prisons both men and women. As also ^othe high priest doth bear me witness, and all the ^oestate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in
 6. bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, ^oabout noon, suddenly there shone from heaven ^oa
 7. great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul,
 8. why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus
 9. ^oof Nazareth, whom thou persecutest. And they that

boy (comp. 26 : 4), but his age cannot be exactly determined. On Gamaliel see note on 5 : 34. Strict manner of the law of our fathers. Comp. Phil. 3 : 5-6; Gal. 1 : 13-14. The law of the fathers was ostensibly the Mosaic law, but more truly it was the oral law which had grown up in the course of centuries.

4. I persecuted this Way. Comp. 8 : 3; 9 : 1. The letters of Paul are explicit on this point. See 1 Cor. 15 : 9; Gal. 1 : 13; Phil. 3 : 16.

5. The high priest doth bear me witness. This seems to imply that Caiaphas, who was high priest when Paul was a persecutor (4 : 6; 9 : 2), was still alive. Estate of the elders. This term — peculiar to Luke's writings — is perhaps no more than an equivalent of the more common word 'sanhedrin.'

6. About noon. This detail is not in Luke's account, chapter 9. It is such as might be expected from one who went through the experiences described. A great light. This touch, that it was a *great* light which shone around him, though really implied in Luke's narrative, is not expressed there. It is another detail suitable to the lips of an eye-witness.

7. This verse agrees closely with the corresponding passage in Luke's account (9 : 4). Here, as there, Paul heard the heavenly voice after he had fallen to the earth.

- were with me beheld indeed the light, but they heard
 10. not the voice of him that spake to me. And I said,
 “What shall I do, Lord? And the Lord said unto me,
 Arise, and go into ^oDamascus; and there it shall be
 11. told thee of all things which are appointed for thee to
 12. do. And when I could not see ^ofor the glory of that
 light, being led by the hand of them that were with
 me, I came into Damascus. And one ^oAnanias, a

8. Of Nazareth. A third detail not found in Luke's account of the event. This descriptive title of Jesus, as it was common in the earliest days of Christianity (e.g., 2:22; 3:6; 4:10), may well have been used by Paul. Comp. 26:9.

9. This verse, or the substance of it, stands, in Luke's account, *after* the direction to go into Damascus, that is, at the conclusion of the episode, and not, as here, in its midst. But this difference is without significance. Paul must have learned, not at the time but afterwards, what his companions saw and heard at the time he lay prostrate and blind. The verse has other divergences from the corresponding passage in Luke's narrative. Thus it is said that the men with him saw the light. This, of course, implies that it was something objective. It is also said that they heard not the voice of him who spake to Paul. Luke says they did hear the voice. There are two ways of regarding this difference. It may be a simple discrepancy, and if so regarded, we should follow the narrative which is attributed to Paul himself, which bears various traces of having come from an eye-witness. Or it may be interpreted in the light of Jn. 9:28-29. In that case, we are to suppose that his companions heard indeed a sound, but not, as Paul, a sound with a definite meaning.

10. What shall I do, Lord? This is a fourth detail not found in Luke's narrative. It makes more clear what is there implied, viz., Paul's *readiness* to follow the heavenly voice. **Damascus.** In 9:6 we have ‘the city’ without naming it. This appears to be a wholly unimportant difference for all who take a spiritual view of the incident. There is a real conflict only when the voice is thought of as coming to Paul's ear rather than to his spirit.

11. For the glory of that light. Here it is explicitly declared, what Luke's narrative only implies, that Paul's blindness was due to the flash of light. We may regard this as another, a fifth, detail which suits the view that the present narrative is indeed directly from Paul.

12. Ananias. What Paul says of Ananias, to wit, that he was a devout man according to the law and esteemed by all the Jews of Damascus, does not exclude what Luke says, viz., that he was a dis-

- devout man according to the law, well reported of by
13. all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, "receive thy sight. And in that very hour I looked up on him.
14. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One,
15. and to hear a voice from his mouth. For thou shalt be a "witness for him unto all men "of what thou hast
16. seen and heard. And now why tarriest thou? arise,
17. and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, "I fell

ciple. What Paul said of him was suitable for his defence before Jews. It is significant that he omits all the circumstances which led Ananias to come to him, which in Luke are so elaborately set forth.

13. The essential facts of this verse are the same that are given by Luke (9: 17-18), but they are presented more briefly. *Receive thy sight.* Or, as the verb must be rendered in the next sentence, 'look up.'

14. The three statements of this verse were well suited to Paul's defence before Jews. His new experience was traced back to the fathers' God (see Gal. 1: 15), and the name of Jesus was not mentioned. Comp. 9: 17. He was, however, referred to as 'the righteous one,' a title which should commend him to the people of the law, for it implies that he fulfilled the law perfectly.

15. *Witness for him unto all men.* This is involved in what the Lord said to Ananias according to the narrative of Luke (9: 15). Of what thou hast seen and heard. In other words, he was to be a witness of the resurrection of Jesus, hence of his Messiahship. This statement goes farther than anything in Luke's record of the interview with Ananias or of his vision.

16. The narrative of Paul at this point is more graphic than Luke's, yet contains nothing which is at variance with that. It was natural that Ananias should summon him to be baptized. It is noticeable that the only other N.T. passage in which the verb 'to wash away' is used occurs in a letter of Paul (1 Cor. 6: 11).

17. Paul passes over the sojourn in Arabia and the work in Damascus, presumably because his defence before the Jews did not call for an enumeration of these facts. I fell into a trance. The circumstances recorded in 9: 28-30 give an outside view of Paul's

18. into a trance, and ^osaw him saying unto me, Make haste, and ^oget thee quickly out of Jerusalem : because they will not receive of thee testimony concerning me.
19. And I said, ^oLord, they themselves know that I imprisoned and beat in every synagogue them that believed
20. on thee : and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and
21. keeping the garments of them that slew him. And he said unto me, ^oDepart: for I will send thee forth ^ofar hence unto the Gentiles.

Paul in the Antonia barracks, 22: 22-29

22. And they gave him audience ^ounto this word; and they lifted up their voice, and said, Away with such a

visit in Jerusalem and his departure thence; here, on the contrary, we have an inside view. This is not at variance with the earlier narrative, but is such a supplement as might be expected from Paul. We may suppose that Luke, when writing chapter 9, made no allusion to this trance for the reason that Paul had not spoken of it until he made his defence.

18. **Saw him.** That is, as appears from what follows, Jesus. Paul may have avoided the name out of regard for his hearers. **Get thee quickly out of Jerusalem.** This command implies that Paul had already attempted to bring his message to the Jews of the capital. The urgency of the words suggests that it was dangerous for him to remain. Thus this narrative really implies the facts which Luke gives us in chapter 9.

19-20. **Lord, they themselves know, etc.** We can see in these words of remonstrance how unreasonable it seemed to Paul that his countrymen should not consider the extraordinary circumstances of his call to the ministry of the Gospel. He felt that his former well-known hostility toward Christianity, conspicuously illustrated in his part in the death of Stephen, ought to be a proof that his present course rested on a divine revelation. All this was especially pertinent to the present circumstances, for the very Jews to whom he was speaking were refusing his testimony just as the Hellenists had done years before.

21. **Depart.** A repetition of the command of vs. 18. **Far hence unto the Gentiles.** We learn from Gal. 1:16 that Paul at his con-

fellow from the earth: for it is not fit that he should
23. live. And as they cried out, and ^othrew off their gar-
24. ments, and ^ocast dust into the air, the chief captain
commanded him to be brought into the castle, bidding
that he should be examined by scourging, ^othat he
might know for what cause they so shouted against him.
25. And ^owhen they had tied him up with the thongs, Paul
said unto the centurion that stood by, ^oIs it lawful for
you to scourge a man that is a Roman, and uncon-
26. demned? And when the centurion heard it, he went
to the chief captain, and told him, saying, What art
27. thou about to do? for this man is a Roman. And the
chief captain came, and said unto him, Tell me, art thou
28. a Roman? And he said, Yea. And the chief captain
answered, ^oWith a great sum obtained I this citizen-

version felt that he was called of God to the work among the Gentiles. Here in Jerusalem, after a short period of unsuccessful labor among his countrymen, this consciousness of a divine call to the Gentiles seems to have been, as it were, realized anew.

22. Unto this word. That is, the word 'Gentiles.' This was the stone of stumbling. The thought that the Messiah had really come and was setting up his kingdom among the uncircumcised Gentiles, was intolerable.

23. Threw off their garments. To the end that they might execute their wrath on Paul, as once men like them had cast down their garments at his feet when about to stone Stephen (7:58). Cast dust into the air. To give vent to their fury. See 2 Sam. 16:13.

24. That he might know, etc. It is not likely that the Roman captain understood Aramaic, or that any one was at hand to interpret Paul's speech to him. Had he understood it, he could hardly have failed to see that the hostility toward Paul was not because of any wickedness he had done, but was a matter of religious prejudice.

25. When they had tied him up. Or, following the Greek more closely, 'when they had stretched him forth,' the reference being to the procumbent posture of the body in preparation for the scourging. The marginal reading 'for the thongs' seems preferable to 'with the thongs' because more significant. Is it lawful? It was not lawful to scourge a Roman citizen uncondemned, and Paul no doubt knew this well.

29. ship. And Paul said, But ^oI am *a Roman* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, ^owhen he knew that he was a Roman, and ^obecause he had bound him.

Paul before the sanhedrin, 22 : 30-23 : 11

30. But ^oon the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he ^oloosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.
23. And Paul looking ^ostedly on the council, said, ^oBrethren, I have lived before God ^oin all good con-

28. With a great sum obtained I this citizenship. This remark was perhaps called out by the appearance of Paul, which must have belied his words. *I am a Roman born.* How far back Paul's family had possessed Roman citizenship, we do not know, nor how they had acquired it.

29. When he knew that he was a Roman. Paul's assertion was taken as proof of the fact. To claim Roman citizenship falsely was to expose one's self to death. Because he had bound him. The natural reference of these words is to vs. 25, not to 21 : 33, for the binding of Paul in preparation for scourging was the more palpable violation of Roman law.

30. On the morrow. In the meantime Paul had doubtless been kept in the Antonia barracks. Comp. 23 : 16. Loosed him. That is, either from the two chains which were put on him in the court of the temple when he was seized (21 : 33), or from whatever form of corporal imprisonment may have been substituted for these chains on the discovery that he was a Roman.

1. Stedfastly. A steady, self-possessed looking around upon the sanhedrin was in accord with the words that immediately follow. It was becoming in a man who had a good conscience and who was suffering wrongfully. Brethren. The more formal tone of this address in comparison with that of 22 : 1 may perhaps have been due to the fact that, while the speech of the preceding day had been to a popular audience and was at the prompting of his own heart, this speech was to the sanhedrin, to the men least likely to have any re-

2. science until this day. And the high priest ^oAnanias commanded them that stood by him to smite him on
3. the mouth. Then said Paul unto him, God shall smite thee, ^othou whitened wall : and sittest thou to judge me according to the law, and commandest me to be
4. smitten contrary to the law? And they that stood by
5. said, Revilest thou God's high priest? And Paul said, ^oI wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy
6. people. But ^owhen Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, ^oI am a Pharisee, a son of

gard for what Paul might say, and, moreover, it was, as it were, forced upon him. **In all good conscience.** As it was Paul's Christian confession and Christian work that caused hostility toward him, these words of defence are naturally to be referred to the time since his conversion.

2. Ananias. This Ananias, not to be confounded with the father-in-law of Caiaphas, was appointed high priest about 48 A.D., and perished miserably in the Jewish War.

3. Thou whitened wall. A figurative designation of a hypocrite. Comp. Matt. 23 : 27. It is explained and justified by the words that follow. His act in commanding Paul to be smitten was in conflict with his profession.

5. I wist not. However difficult it may be to explain Paul's ignorance that the one who had commanded him to be smitten on the mouth was the high priest, we cannot set aside the plain meaning of the words. He *was* ignorant. Imperfect eyesight has been supposed to account for this ignorance, or the language has been regarded as ironical. Neither explanation is wholly satisfactory. Still less satisfactory is it to attribute the statement of ignorance to the writer and not to Paul. Paul in saying that he did not know that it was the high priest admitted that his words were unbecoming, not that they were untrue.

6. When Paul perceived. We are not told how he became aware that both Sadducees and Pharisees were present. The obscurity is very likely due to the brevity of the report of the proceedings. **I am a Pharisee.** See Phil. 3 : 5. As over against the Sadducees. Paul did not cease to be a Pharisee on becoming a Christian. The statement was natural in the circumstances, but might easily be mis-

Pharisees : "touching the hope and resurrection of the
 7. dead I am called in question. And when he had so
 said, "there arose a dissension between the Pharisees
 8. and Sadducees : and the assembly was divided. For
 the Sadducees say that there is no resurrection, neither
 angel, nor spirit : but the Pharisees confess both.
 9. And there arose a great clamour : and "some of the
 scribes of the Pharisees' part stood up, and strove,
 saying, We find no evil in this man : and "what if
 10. a spirit hath spoken to him, or an angel? And when

understood. To the statement that he was a Pharisee he added the strengthening remark that he was 'a son of Pharisees,' which implies that at least his father and grandfather were Pharisees. **Touching the hope and resurrection of the dead I am called in question.** This statement is difficult. Plainly his belief in the resurrection was not the immediate cause of his arrest. The Jews had seized him as an enemy of their religion and a defiler of the temple. Moreover, the Pharisees also, as well as Paul, believed in the resurrection, and yet the Pharisees were undoubtedly hostile to Paul. It is possible that vs. 9 throws some light on the difficulty. There the Pharisees refer to the possibility that a spirit or an angel may have spoken to Paul. Now this language is natural if they referred to the story of his experience on the way to Damascus. But if Paul had the Damascus experience in mind in vs. 6, then we see how he could say that he was brought to trial because of the hope of the resurrection of the dead. It was his teaching regarding the resurrection and consequent Messiahship of Jesus that made the Jews hate him.

7. **There arose a dissension.** This, according to the first of vs. 6, is just what Paul anticipated.

8. The Sadducees denied the reality of spirit, and accordingly denied the doctrine of resurrection. In so far they were materialists. The Pharisees believed in the reality of spirit and in a resurrection. Luke's statement agrees with what Josephus says. See *Ant. XVIII, 1. 4; Jew. War, II, 8. 14.*

9. **Some of the scribes of the Pharisees' part.** Not all scribes were Pharisees; some were Sadducees. Scribes were the professional expositors of the Jewish constitution, that is, the law oral and the written. **What if a spirit hath spoken to him?** This is apparently an allusion to Paul's story of his conversion which they had heard the day before. It is noticeable how they explained the event. Paul said that it was Jesus who spoke to him; they say that it may have been a spirit or an

there arose a great dissension, the chief captain, fearing ^olest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11. And the night following ^othe Lord stood by him, and said, ^oBe of good cheer: for as thou hast ^otestified concerning me at Jerusalem, so must thou ^obear witness also at Rome.

Paul sent to Cæsarea, 23 : 12-35

12. And when it was day, ^othe Jews banded together, and ^obound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

angel. The Greek text leaves the statement of the scribes unfinished. They were apparently interrupted by the clamor.

10. **Lest Paul should be torn in pieces.** The two parties may have been struggling for the possession of Paul.

11. **The Lord stood by him.** That is, as the following words show, the Lord Jesus. We are to think of a vision. Comp. 18 : 9; 22 : 17. **Be of good cheer.** The substance of the Lord's communication was in line with Paul's previous purpose to visit Rome (19 : 21). Now, for the first time, he is assured that he shall be delivered from the disobedient in Jerusalem (see Rom. 15 : 31); and significantly this assurance comes when dangers are thickening around him. The 'bonds and imprisonment' which he had long felt were awaiting him in Jerusalem (20 : 23) had indeed come, but now he sees beyond them. **Testified concerning me at Jerusalem.** That is, on the last two days in particular, when he had told his story before a crowd in the temple court and had spoken before the sanhedrin. **Bear witness also at Rome.** This is indefinite. He might bear witness as a prisoner (see 27 : 24), or as a free man. The one point which was certain was that he should bear witness in Rome.

12. **The Jews.** Those Jews of Asia who had sought to kill Paul in the temple court (21 : 27) were doubtless ready for a conspiracy against him and may have been the very ones who formed it. **Bound themselves under a curse.** That is, they invoked divine judgment upon themselves if they did not carry out the purpose which they had formed. And this was to be carried out at once, before they should taste food or drink.

13. And they were more than forty which made this con-
 14. spiracy. And they came ^oto the chief priests and the
 elders, and said, We have bound ourselves under a
 great curse, to taste nothing until we have killed Paul.
 15. Now therefore ^odo ye with the council ^osignify to the
 chief captain that he bring him down unto you, as
 though ye would judge of his case more exactly: and
 16. we, ^oor ever he come near, are ready to slay him. But
 Paul's sister's son heard of their lying in wait, and he
 17. came and entered into the castle, and told Paul. And
 Paul called unto him one of the centurions, and said
 ^oBring this young man unto the chief captain: for he
 18. hath something to tell him. So he took him, and
 brought him to the chief captain, and saith, Paul the
 prisoner called me unto him, and asked me to bring

13. How the details of this conspiracy became public we are told in vs. 16. If Paul's nephew knew of the plot, he may have known of the number of men involved in it, also of their proposal to the chief priests and elders.

14. To the chief priests and the elders, *i.e.*, to those members of the sanhedrin who in the meeting of the previous day had taken sides against Paul.

15. Do ye with the council. Those to whom they revealed their plot were to enlist the entire sanhedrin, and this appears to have been done. See vs. 20. Signify to the captain. They could request but not demand that Paul be brought before them. Comp. vs. 21. Or ever he come near. That is, to the place of the meeting of the sanhedrin. The plot was to assassinate Paul between Antonia and the council chamber.

16. This verse raises questions that cannot be answered, as, *e.g.*, whether Paul's sister was living in Jerusalem, whether she was a believer, what this son was, and how he had learned of the conspiracy. It certainly affirms nothing that is incredible.

17. Bring this young man to the captain. It is notable that Paul, though assured in the vision (vs. 11) that he should reach Rome, did not neglect human means of protection. Comp. 27 : 23, 24, 31. From the circumstance that the captain took the 'young man' by the hand (vs. 19) we infer that he was a boy rather than a young man.

this young man unto thee, who hath something to say
19. to thee. And the chief captain took him by the hand,
and going aside asked him privately, What is that
20. thou hast to tell me? And he said, "The Jews have
agreed to ask thee to bring down Paul to-morrow unto
the council, "as though thou wouldest inquire some-
21. what more exactly concerning him. Do not thou
therefore yield unto them: for there lie in wait for
him of them more than forty men, which have bound
themselves under a curse, neither to eat nor to drink
till they have slain him: and now are they ready,
22. "looking for the promise from thee. So the chief cap-
tain let the young man go, charging him, Tell no man
23. that thou hast signified these things to me. And he
called unto him "two of the centurions, and said, Make
ready "two hundred soldiers to go "as far as Cæsarea,

20. **The Jews.** That is, if not the entire sanhedrin, at least the leaders and chief representatives. This makes an advance on vs. 15, and seems to imply that the request of the conspirators had been granted. **As though thou wouldest inquire.** The proposition of the conspirators contemplated a more exact inquiry on the part of the *sanhedrin*. This verse indicates that the sanhedrin agreed to ask the captain to bring Paul down as though for *his own* further enlightenment regarding his case. This seems rather improbable and raises the question whether the modification may not have been due to the youth himself.

21. **Looking for the promise from thee.** That is, the promise which they hoped he would make, and the fulfilment of which they expected on the morrow.

23. **Two of the centurions.** Or, according to another Greek text, 'a certain two,' as though the captain was careful in his choice regarding the affair as one that called for especially trustworthy leaders. **Two hundred.** The total number of the military escort, four hundred and seventy, indicates that the captain was determined to protect the prisoner, and that he thought a serious attack of the enemies of Paul possible. **As far as Cæsarea.** About sixty-eight miles. The foot-soldiers did not go to Cæsarea, but turned back at Antipatris. **At the third hour of the night.** About nine o'clock in the evening.

- and horsemen threescore and ten, and spearmen two
 24. hundred, ^oat the third hour of the night : and *he bade them* ^oprovide beasts, that they might set Paul thereon,
 25. and bring him safe unto ^oFelix the governor. And he wrote a letter ^oafter this form :
26. Claudius ^oLysias unto the most excellent governor
 27. Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, ^ohaving learned
 28. that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down
 29. unto their council : whom I found to be ^oaccused about questions of their law, but to have nothing laid
 30. to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, ^ocharging his accusers also to speak against him before thee.

24. Provide beasts. The plural suggests that a friend or two went with Paul. **Felix the governor.** Antoninus Felix, procurator of Judaea, was appointed, according to Josephus, in the twelfth year of Claudius (52 A.D.) His rule of the country was marked by wholesale executions. He was a man of low character and sought to govern by force.

25. After this form. The Greek does not clearly indicate whether the writer claimed to give the very words of the letter or only its chief contents. The character of the letter favors its genuineness.

26. Lysias. The bearer of this Greek name may have been a Greek who adopted the Latin name 'Claudius,' possibly when he secured Roman citizenship.

27. Having learned that he was a Roman. This does not agree exactly with Luke's narrative of the course of affairs, but we should hardly expect that a pagan soldier would voluntarily expose himself to hostile criticism. He simply tells the story for his own advantage.

29. Accused about questions of their law. Lysias may have gained this information from private conversation with the friends and the enemies of the prisoner.

30. Charging his accusers, etc. It is certain that Lysias did not tell the accusers of Paul anything about appearing before Felix until

31. So the soldiers, as it was commanded them, took
 32. Paul, and brought him by night to [°]Antipatris. But
 [°]on the morrow [°]they left the horsemen to go with him,
 33. and returned to the castle : and they, [°]when they came
 to Cæsarea, and delivered the letter to the governor,
 34. presented Paul also before him. And when he had
 read it, he asked [°]of what province he was; and when
 35. he understood that he was of Cilicia, I will hear thy
 cause, said he, when thine accusers also are come :
 and he commanded him to be kept [°]in Herod's palace.

The hearing before Felix, 24:1-21

24. And [°]after five days the high priest [°]Ananias came
 down with certain elders, and *with* an orator, one

Paul was at a safe distance from Jerusalem. Therefore the statement of this verse was not true when written. Lysias may have told the accusers the next day that Paul was in Cæsarea, and there is no reason to suppose that he did not plan to inform them when he wrote the letter.

31. **Antipatris.** A town about forty-two miles northwest from Jerusalem. As the soldiers did not start until the third hour of the evening, they can hardly have made the entire journey 'by night,' but they may have gone more than half of the way.

32. **On the morrow.** That is, the day after leaving Jerusalem. They *left*. That is, the centurions in charge of the foot-soldiers 'allowed' or 'permitted' the horsemen to go forward alone. They were now at such a distance from Jerusalem that the smaller escort was deemed sufficient.

33. **When they came to Cæsarea.** As all the company were mounted they may have reached Cæsarea the day after leaving Jerusalem.

34. **Of what province he was.** This point was not touched in the letter of Lysias. Just what significance the question had, if any, does not appear.

35. **In Herod's palace.** Cæsarea was built by Herod the Great, and his palace was now the residence of the Roman procurator.

i. **After five days.** That is, from the last-mentioned event, viz., Paul's arrival in Cæsarea. Accordingly, as two days must be al-

^oTertullus; and ^othey informed the governor against

2. Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee ^owe enjoy much peace, and that by thy providence ^oevils are corrected for this nation

3. we accept it in all ways and in all places, most excellent
4. Felix, with all thankfulness. But, ^othat I be not further tedious unto thee, I entreat thee to hear us of thy clem-
5. ency a few words. For we have found this man ^aa pestilent fellow, and a mover of insurrections among all

lowed for the trip, it appears that the Jews acted promptly in following up their enemy. **Ananias.** See on 23 : 2. The fact that the high priest himself came down is probably an indication of the intense hatred of Paul entertained by the leaders. **Tertullus.** The Roman name is not proof that the man was a Roman, but there are some reasons for thinking that he was not a Jew. First, the professional Jewish lawyer was called a 'scribe.' Then, it was natural that, in bringing their case before the Roman procurator, the Jews should have retained one who was acquainted with Roman law, but such an one would more likely be Roman or Greek rather than Jewish. Moreover, there is nothing in the speech attributed to Tertullus which is inconsistent with the view that he was a Roman. As a resident of Jerusalem he would naturally say 'we enjoy' (vs. 2), 'we accept' (vs. 3), 'we have found' (vs. 5), and would otherwise have identified himself with his clients. **They informed the governor.** That is, the Jews brought their case before the governor in a general statement.

2. **We enjoy much peace.** According to Josephus it is doubtful whether Felix deserved this praise. He destroyed the robbers, but in their place sprang up the Assassins. Whatever peace he secured was by brute force. **Evils are corrected.** This too was flattery rather than truth. The state of Judaea grew worse from year to year. There was a bitter feud between the Jews and Greeks in Cæsarea itself, but Felix was not able to cope with it.

4. **That I be not further tedious.** Or, that I may not longer 'detain you,' i.e., with these matters which did not concern the case in hand. It is tolerably safe to say that the flattery of Tertullus was not 'tedious' to the governor.

5. **A pestilent fellow.** This was merely a general abusive term, not a charge that could be considered by the governor. There are three counts in the indictment of Tertullus. First, he charged that Paul was an 'insurrectionist,' an inciter of riotous disturbances, working

the Jews throughout the world, and a ringleader of the
 6. sect of the Nazarenes : who moreover assayed to pro-
 8. fane the temple : on whom also we laid hold : ^ofrom
 whom thou wilt be able, by examining him thyself, to
 take knowledge of all these things, whereof we accuse
 9. him. And the Jews also joined in the charge, affirming
 that these things were so.

10. And when the governor ^ohad beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been ^oof many years a judge unto this nation, I do cheerfully make

among the Jews far and near throughout the Roman Empire. It is true that Paul's presence in a city was apt to provoke a riot, yet it was false that he was a riotous person. He was a preacher of righteousness, and the riots usually came from the hatred and jealousy of the Jews. The second charge of Tertullus was that Paul was a ringleader of the sect of the Nazarenes. This charge was substantially true. Paul was a leader of the Nazarenes. But Tertullus doubtless sought to prejudice the governor against him by the use of the words 'sect' and 'Nazarene.' The former was suggestive of narrowness and bigotry (comp. 26 : 4), the latter of the mean origin of the movement with which Paul was connected.

6. The third count in Tertullus' indictment was that Paul had attempted to profane the temple. This was based on the slander of 21 : 28.

8. From whom thou wilt be able. Tertullus closed with the bold assertion that all of his charges would be found valid from an examination of the prisoner. He intimates that all his charges were so obviously true that the governor could verify them from Paul's words, however the latter might seek to cover the truth. What we have of the speech of Tertullus can be no more than the merest outline of its argument. A trained advocate who had come down from Jerusalem on an important case was more likely to have talked a half day than a half minute.

10. Had beckoned. This sign, as the Greek indicates, was a nod. Of many years a judge. If Felix was appointed at the beginning of 52 A.D., he had been a procurator now some four and a half years. This period might indeed have given him a large experience, but would hardly be described as 'many years.' But it is perhaps possible or even probable that Felix had been a 'judge' before he was a

11. my defence : °seeing that thou canst take knowledge,
 that it is not more than twelve days since I went up to
 12. worship at Jerusalem : and neither in the temple did
 they find me disputing with any man or stirring up a
 13. crowd, nor in the synagogues, nor in the city. Neither
 can they prove to thee the things whereof they now
 14. accuse me. But this I confess unto thee, that after
 °the Way which they call a sect, °so serve I the God

procurator, for Josephus says that the high priest Jonathan asked that Felix might be appointed procurator (*Ant.* XX, 8. 5), a statement which well suits the view that Felix had previously served in some subordinate capacity in Judæa.

11. *Seeing that thou canst take knowledge.* It was possible, that is, for Felix to satisfy himself that Paul's arrival in Jerusalem was not more than twelve days before the present. A matter of such recent date could easily be determined. Paul probably laid stress on this point because, if he had been in Jerusalem only about a week, he could hardly have made himself obnoxious there as a promoter of riots and a ringleader of the Nazarenes. The twelve days may be counted on this wise: the meeting with James on the first day, the arrest on the sixth, the arrival in Cæsarea on the ninth, and adding the five days of 24: 1 we come to the thirteenth, that is, twelve full days had passed. Or we may look simply at 21: 27 and 24: 1, and by deducting enough from the seven days (see the 'almost completed', 21: 27) to cover the day before the sanhedrin and the journey to Cæsarea, we have the twelve days of Paul's statement.

12. This verse is a denial of the charge, as far as Jerusalem is concerned, that he was a 'mover of insurrections.'

13. These words may be taken closely with the preceding, and so referred to the first count in the indictment against Paul. He denies that he has stirred up riots in Jerusalem, and then affirms that they cannot prove him a mover of insurrections *anywhere*.

14. In this verse and the two following Paul takes up the second count in the indictment. He confesses himself a Nazarene. The Way which they call a sect. Evidently Paul did not regard Christianity as a species of Judaism, but since he saw in Jesus the Messiah of the O.T., he regarded Christianity as something greater than Judaism, the substance of which that was only the shadow. So serve I the God of our fathers. To be a Nazarene, Paul argues, is not to depart from the religion of the O.T., which his accusers have seemed to imply. He serves the same God as they; he believes the law and the prophets; he believes in the resurrection of the dead. The situation

- of our fathers, believing all things which are according to the law, and which are written in the prophets :
 15. having hope toward God, "which these also themselves look for, that there shall be a resurrection both of the
 16. just and unjust. "Herein do I also exercise myself to have a conscience void of offence toward God and
 17. men alway. Now after many years I came to bring
 18. "alms to my nation, "and offerings : "amidst which they

called only for a statement of what he had in common with all Jews, not for a definition of his Christian belief.

15. Which these also themselves look for. This was not true of Ananias or of the other Sadducees, but it was true of the Jews as a whole. The Sadducees were few in number. The language appears to imply that Paul recognized some Pharisees among those who had come down to Cæsarea.

16. Herein. Paul has confessed himself a Nazarene and has shown how much the Nazarenes have in common with all Jews. Now, perhaps with some reference to the word 'ringleader' which was used by Tertullus, he declares that in this faith he has sought to live an exemplary life. I exercise myself. The Greek verb here translated—found nowhere else in the N.T.—implies earnest and, if need be, painful effort. The seriousness of the effort may be inferred also from the high aim of Paul, which is nothing less than to do his whole duty toward God and men.

17. After many years. That is, since his last visit to Jerusalem. If we find that last visit in 18:22, then only about four years elapsed between it and his recent visit; if we go back to the time of the conference (chap. 15), then the period was one of about seven years. In either case, the Greek word translated 'many' might better be rendered by 'some' (so R.V.m.). Alms to my nation. This was a forcible rebuttal of the charge that he was a 'pest' and a 'mover of insurrections.' It was a fact of which the governor could easily satisfy himself, for the entire Jerusalem church were witnesses of it. And offerings. Though Paul could speak of his great collection as an 'offering' (see Rom. 15:16), yet it seems clear that the word refers here to some personal religious offering in the temple. He had gone up to Jerusalem to worship (vs. 11), and worship in the temple would naturally include an offering.

18. Amidst which. That is, occupied with the offerings. See 21:26. If this offering for the Nazirites was the only one which Paul offered, it could scarcely be said that he went up to bring offerings, for this was proposed to him after his arrival. The decla-

- found me purified in the temple, with no crowd, nor yet with tumult: but *there were* ^ocertain Jews from
 19. Asia — who ought to have been here before thee, and to make accusation, if they had aught against me.
 20. ^oOr else let these men themselves say what wrong-doing they found, when I stood before the council,
 21. ^oexcept it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

Paul kept a prisoner in Cæsarea, 24:22-27

22. But Felix, ^ohaving more exact knowledge concerning the Way, ^odeferred them, saying, ^oWhen Lysias the chief captain shall come down, I will determine your
 23. matter. And he gave order to the centurion that he

ration that he was found *purified* in the temple is an answer to the charge of Tertullus that he had sought to defile the temple. But certain Jews from Asia. The sentence beginning with these words is left incomplete, but the completion of it, suggested by the next verse, would be of this sort, ‘accused me of defiling the temple.’

19. This verse further shows the weakness of the prosecution as regards the defilement of the temple.

20. Or. Since the Jews of Asia are not present to bear witness in regard to a defilement of the temple by Paul, ‘let these men,’ etc.

21. Except it be for this one voice. In making an exception of this one point, viz., his utterance of the word about a resurrection, and allowing that this might be called ‘wrong-doing,’ Paul spoke ironically. For if he had felt that he did wrong in making this statement before the sanhedrin, — which does not seem likely on the whole, — he would scarcely have chosen the present hour to make acknowledgement of his fault. We are therefore to hold that he referred to his appearance before the sanhedrin as an unanswerable argument in his favor over against the charges of Tertullus.

22. Having more exact knowledge. That is, more exact than that which was reflected in the words of Tertullus and the Jews. He was in a position, according to Luke, to see the weakness of their accusations. We cannot say how he had obtained this knowledge of Christianity, but it is obvious that he must have had many opportunities.

should be kept in charge, and should ^ohave indulgence; and ^onot to forbid any of his friends to minister unto him.

24. But after certain days, ^oFelix came with ^oDrusilla, his wife, which was a Jewess, and ^osent for Paul, and
25. heard him concerning the faith in Christ Jesus. And ^oas he reasoned of righteousness, and temperance, and the judgement to come, ^oFelix was terrified, and an-

Deferred them. This, at least, was to the credit of the governor. The popular thing would have been to gratify the leaders of the Jewish state and condemn Paul. On what grounds he still kept the prisoner in custody, we do not know. **When Lysias.** There is no indication that Lysias ever came down to Cæsarea to give testimony regarding Paul. We may therefore infer that the governor never sent for him. It is possible, then, that this reference to Lysias was only a device for turning away the Jews without disappointing them too greatly.

23. Have indulgence. This implies a lightening of the hardship which up to this time Paul's confinement had occasioned. This is a plain indication that Felix did not consider the case against Paul as very serious. **Not to forbid.** There is here a suggestion that Paul had not been allowed free intercourse with his friends hitherto. Who these friends were, whether Christians of Cæsarea only, or these and some of the companions of Paul from Jerusalem, cannot be said. See note on 23:24.

24. Felix came. The probable reference is to a return to Cæsarea after an absence. **Drusilla.** A daughter of Agrippa I, who had beheaded James (12:2), and sister of Agrippa II and Bernice before whom Paul spoke when Festus was procurator (25:13). Felix had alienated her from her husband King Azizus. Luke says that Drusilla who came with Felix to Cæsarea at this time was 'his own wife,' an emphasis which is possibly due to the fact that she was a Jewess. **Sent for Paul.** That is, from the part of the castle where he was kept. There is no intimation that there were others present besides Felix and Drusilla. It is not unlikely that Drusilla, being a Jewess, was curious to see and hear the prisoner whose name must have been frequently heard in the last days.

25. As he reasoned of righteousness. Apparently Paul did not speak particularly of the faith in Jesus. What he is reported to have said might have been spoken by an O.T. prophet. His sermon appears to have been suited to the need of Felix, though it is not likely that Paul made direct personal charges against the governor's character. ***He would thus have probably failed to touch his conscience.*** **Felix**

- swered, "Go thy way for this time; and when I have
 26. a convenient season, I will call thee unto me. He hoped "withal that money would be given him of Paul: wherefore also he sent for him the oftener, and "com-
 27. muned with him. But when "two years were fulfilled, Felix was succeeded by "Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

The hearing before Festus and the appeal to Cæsar, 25:1-12

25. Festus therefore, having come into the province, "after three days went up to Jerusalem from Cæsarea.

was terrified. This is not to be inferred from what Felix is reported to have said, but it might have been manifest in his countenance and behavior as Paul spoke. *Go thy way for this time.* Whether Paul made any personal appeal or not, the governor felt that some sort of response from him was reasonably to be expected. Not a deep and powerful feeling was that which moved him, for then he would not have procrastinated.

26. *Withal.* This hope may have been nourished by the number and character of the friends who came to see Paul, for it is not likely that his own appearance indicated wealth. *Communed with him.* Not on the faith in Jesus, and certainly not regarding righteousness, self-control, and judgment to come, but rather about his release. Whether Felix openly asked Paul for money, or only hinted at the possibility of his purchasing his liberty, is not indicated in the text.

27. *Two years were fulfilled.* The three preceding verses contain all that we know of this long period spent by Paul in Cæsarea. It is therefore a blank as regards his own plans, his Gentile mission, his friends, his physical and spiritual state. What years these were, which terminated with the arrival of Festus, is not known with perfect certainty. From Pentecost of 58 A.D. to Pentecost of 60 A.D. is perhaps the best approximation. *Porcius Festus.* Appointed by Nero, died in 62 A.D. According to the narrative of Acts Festus compares favorably with his predecessor. He acted promptly in Paul's case, and acted according to the law. Josephus says that he was a better man than his successor Albinus, but this is not very high praise.

i. *After three days went up to Jerusalem.* Although Cæsarea was the official seat of the procurators, it was to their interest to show themselves to the people in the capital.

2. And the chief priests and the principal men of the Jews informed him against Paul; and they besought
3. him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way.
4. Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to
5. depart thither shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

2. Informed him against Paul. As far as we know, the Jewish leaders took no steps against Paul after the hearing before Felix, but they were simply waiting for an opportunity to strike.

3. Asking favour against him. Festus being a new procurator and they the leaders of the nation, they probably had good hope that the favor which they asked would be granted. This favor was in reality that Paul's case should be transferred from the Roman to the Jewish court. That meant, as Festus could easily see (comp. vs. 15), a sentence against him. Yet the Jews did not regard it just in this light, as the next clause shows. *Laying wait to kill him on the way.* The Jews in asking that the case be transferred to their court were not thinking of a fair trial of it, or indeed of any trial at all. Perhaps they did not dare to risk this after the experience in the sanhedrin two years before. They were plotting assassination as on a former occasion (23:15). This plot was, of course, unknown to Festus at the time, but may as easily have come to the knowledge of Luke in later days as had the former conspiracy.

4. Paul was kept in charge at Caesarea. It is not altogether clear what Festus meant by saying that Paul was guarded in Caesarea. That was, of course, no news to the Jews. Perhaps these words are to be taken closely with the following, and perhaps this is the thought of the two parts of the verse: Paul is guarded in Caesarea, two days' journey from here, and I am on the point of going thither myself. If this is a correct construction, then the ground of the refusal, as far as this verse is concerned, is that the governor's plans would not allow the request.

5. Therefore. That is, as I am going down to Caesarea at once. **Them which are of power.** This appears to be equivalent to saying, 'those who are officially qualified to act in the matter.' *Go down with me.* Asking them to go down in his company may have been meant to soften somewhat the fact of his refusal to accede to their

6. And when he had tarried among them ^onot more than eight or ten days, he went down unto Cæsarea; and on the Morrow he sat on the judgement-seat, and
 7. commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him ^omany and grievous charges, which they could not prove;
 8. while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against
 9. Cæsar, have I sinned at all. But Festus, ^odesiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of

request. If there is anything amiss. The information brought against Paul by the Jews had by no means convinced Festus that he was a malefactor.

6. Not more than eight or ten days. That is, the entire length of his stay in Jerusalem, not the time after his refusal of their request. Luke seems not to have had exact knowledge of this period, but only approximate. If we suppose that he was in Cæsarea, he would know how long Festus was absent on his visit to Jerusalem, but might not know the exact time spent in going and coming.

7. Many and grievous charges. Since Luke does not specify these charges, we are to suppose that they were essentially the same that had been urged against him before.

8. It may be inferred from this verse that the accusations against Paul had been partly religious and partly political in character, as in the trial before Felix (24: 5-6). The very great brevity of Luke's report of the defence of Paul may suggest that he made a simple denial of the charges, and challenged his accusers to produce proof.

9. Desiring to gain favour. This is very likely a correct inference from what Festus said to Paul. His real motive may well have been to secure the favor of the Jews. This throws an unfavorable light on his character. At the same time it is to be noticed that his desire to gain favor was not strong enough to make him do more than propose to Paul that he should go up to Jerusalem. He might have sent him up at once. Before me. Festus did not propose, formally at least, that the case of Paul should be given over to the sanhedrin with full power. He would go up himself and be the judge. Yet according to vs. 11 Paul considered that the governor's proposal virtually meant his surrender to the Jews.

10. these things [°]before me? But Paul said, I am standing [°]before Cæsar's judgement-seat, [°]where I ought to be judged: to the Jews have I done no wrong, [°]as thou
 11. also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but [°]if none of those things is *true*, whereof these accuse me, no man can give me up
 12. unto them. [°]I appeal unto Cæsar. Then Festus, when he had [°]conferred with the council, answered, [°]Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

Circumstances which led to the defence before Agrippa,
 25:13-27

13. Now when certain days were passed, [°]Agrippa the king and [°]Bernice arrived at Cæsarea, and saluted

10. **Before Cæsar's judgement-seat.** He was at the Roman bar, for the procurator represented the emperor, but though he was at Cæsar's judgment-seat, he was not at the judgment-seat of Cæsar. The supreme court was in Rome. **Where I ought to be judged.** Lysias had informed Felix that Paul was a Roman citizen, and Festus must have known this fact. It was in the consciousness of this citizenship that Paul said he ought to be judged at Cæsar's judgment-seat. **As thou also very well knowest.** Read thus, Paul's words are a decided rebuke to Festus for his proposal. This is somewhat softened when we render the Greek more closely, 'as thou also better knowest,' i.e., better than to make this proposal.

11. **If none of those things is true.** This is the same position that Paul took in vs. 8. If no sin against the Jews had been proved, no one could give him up to them, i.e., it would be unlawful so to do. **I appeal unto Cæsar.** Exercising thus his right of appeal as a Roman citizen, Paul put an end to the discussion regarding his going up to Jerusalem, and also formally took his case out of the hands of Festus.

12. **Conferred with the council.** That is, with his advisers, to see if there was any reason why the appeal should be rejected. **Thou hast appealed, etc.** The words in which Festus announced his decision to Paul perhaps suggest that the prisoner, who had taken his case out of the lower court, might not find the higher court much to his liking.

14. Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the

13. Agrippa the king. Agrippa II was a great-grandson of Herod the Great, son of the Herod whose death is recorded in chapter 12, and ruled over a region which was mainly on the east and north of Palestine, its capital being Cæsarea Philippi. He was devoted to Rome, and therefore came down to salute Rome's representative, Bernice. A sister of Agrippa II.

14. Laid Paul's case before the king. The aim of Festus, to judge from vs. 26, was to get the king's opinion of the case. Agrippa had a reputation for learning in matters of Jewish law. See 26:3. How a conversation between Festus and the king should have come to the knowledge of Luke is indeed rather difficult to surmise. At the same time, it is difficult to regard vss. 14-22 as a free composition by the author of Acts because of certain concrete details, especially in vss. 19-20. Thus the reference to 'one Jesus, who was dead, whom Paul affirmed to be alive,' admirably suits the lips of a foreigner who had just acquired a slight acquaintance with Christianity. And again, the statement that he was 'perplexed' and the definite arrangement of the time, 'to-morrow thou shalt hear him,' seem to imply an actual historical basis for the account of Paul's case by Festus.

15. The chief priests and the elders. Luke's statement in vs. 2 has 'principal men,' where the present verse has 'elders.' The two expressions are not wholly synonymous, for obviously there might be very influential men who were not in the sanhedrin. It seems likely that those who came to Festus on his arrival in Jerusalem, asking favor against Paul, would have introduced themselves to the governor in the light most favorable to themselves, i.e., as members of the supreme court of their nation. As Luke uses the expression 'principal men,' it is possible that he knew of some in the delegation which came to Festus, who were *not* sanhedrists, though all allowed themselves to appear as such to the governor. Asking for sentence against him. This is more expressive than the statement in vs. 3, yet is in reality the same. The Jews did not come out and ask in so many words for the condemnation of Paul, but the procurator saw very well that their request amounted to that.

16. To whom I answered. It seems likely that Festus in putting the case before the king would report his own part in the most fa-

custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning
 17. the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded
 18. the man to be brought. Concerning whom, when the accusers stood up, they brought no charge ^{of} such evil
 19. things as I supposed; but had certain questions against him of their own religion, and ^{of} one Jesus, who was
 20. dead, ^{whom} Paul affirmed to be alive. And ^I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged
 21. of these matters. But when Paul had appealed ^{to} be kept for the decision of the emperor, I commanded
 22. him to be kept till I should send him to Cæsar. And

vorabile light. What he here gives as his reply to the Jews is more creditable to him than what is given in vss. 4-5.

18. Of such evil things as I supposed. This language suggests that the information against Paul in Jerusalem had been chiefly of a political sort, very likely vague and undefined, for Paul was not there to challenge it. But now, in Cæsarea, in a formal hearing when the prisoner was present, they appear to have laid chief stress (so vs. 19) on the religious aspect of the case.

19. Of one Jesus. It appears from this verse that the accusers had said something of Jesus, though Luke's report of the hearing does not indicate it (vss. 7-8). What they had said of him, unless that he had been put to death, the words of Festus do not suggest. Whom Paul affirmed to be alive. Of this also the report of the trial by Luke has no trace. If he was present at the trial before Festus, he knew whether Paul spoke of the resurrection of Jesus, and if he had not done so, it does not appear likely that he would have put the words of the present verse on the lips of Festus.

20. I, being perplexed. This gives a somewhat different view of the matter from that of vs. 9. It is there said by Luke that the motive of Festus was to gain favor with the Jews. But of course Festus would not admit this to the king.

21. To be kept for the decision of the emperor. All this was implied in the words spoken by Paul, 'I appeal to Cæsar' (vs. 11).

Agrippa said unto Festus, I also °could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

- 23. So on the morrow, when Agrippa was come, and Bernice, °with great pomp, and they were entered into the place of hearing, °with the chief captains, and °the principal men of the city, at the command of Festus
- 24. Paul was brought in. And Festus saith, King Agrippa, and all men which are here present with us, ye behold °this man, about whom °all the multitude of the Jews made suit to me, both at Jerusalem and here, °crying
- 25. that he ought not to live any longer. But I found that

22. Could wish. Or, 'I should like,' — a polite form of request. This appears preferable to the marginal reading 'I was wishing,' which is vague in regard to time and says nothing of the present interest. Whether Agrippa had ever heard of Paul, we cannot say. Festus appears to have taken for granted that he had not.

23. With great pomp. In honor, not of Paul, of course, but of the Roman government which Festus represented. Their father also seems to have been fond of display. See 12:21. With the chief captains. This language suggests that more than one cohort was at present in Cæsarea. Josephus mentions that at one time in the Jewish War there were five cohorts at Cæsarea. (See *Jew. War.* III, 4, 2). The principal men of the city. It is evident that Festus thought Paul a man who was worth hearing; otherwise he would not have invited prominent people to come together. In gathering a large and distinguished company he doubtless wished to pay a compliment to Agrippa and Bernice.

24. This man. We are to think of him as in chains (see 26:29), perhaps as bound to a soldier. Comp. 28:16. All the multitude of the Jews. This is not in strict agreement with vs. 2 and vs. 7, for in the former only the chief priests and elders are mentioned, and in the latter there is no reference to the presence of any Jews except those who had come down from Jerusalem. We may suppose either that Festus regarded those officials who came to him as representing the whole multitude of the Jews, or that, both in Jerusalem and Cæsarea, the officials were backed up by a clamorous crowd whom Luke does not mention. Crying that he ought not to live. This 'crying' would suit the view that there was in reality a crowd of *fanatical* Jews backing up the charges of the priests.

- he had committed ^onothing worthy of death : and ^oas he himself appealed to the emperor I determined to send
26. him. Of whom ^oI have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write.
27. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

Paul before Agrippa, 26:1-32

26. And ^oAgrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul ^ostretched forth his hand, and made his defence :
2. I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the
3. things whereof I am accused by the Jews : especially because thou art expert in all customs and questions which are among the Jews : wherefore I beseech thee
4. to hear me patiently. ^oMy manner of life then from my youth up, which was ^ofrom the beginning among
25. Nothing worthy of death. That is, of course, in the eye of the law. **As he himself appealed to the emperor.** Festus had already said this to the king (vs. 21), but it was perfectly natural that he should say it also to Bernice and the rest.
26. **I have no certain thing to write.** Many charges had been made against Paul, but Festus here admits that he did not regard any one of them as established.
1. **Agrippa said unto Paul.** Though Agrippa had no authority in Cæsarea or in the case of Paul, yet as the highest dignitary present it was natural that Festus should leave to him the summoning of Paul to speak. **Stretched forth his hand.** Hence the bonds (vs. 29), whatever they were, did not bind his hands tightly together. One hand may have been free, and the other bound to a soldier.
4. **My manner of life.** That is, as appears from vs. 5, on its religious side. **From the beginning among mine own nation.** This seems to imply that while he lived in Tarsus, before going to Jerr-

mine own nation, and at Jerusalem, know all the Jews;
 5. having knowledge of me from the first, if they be
 willing to testify, how that after [°]the straitest sect of
 6. our religion I lived a Pharisee. And now I stand
^{here} [°]to be judged for the hope of the promise made of
 7. God unto our fathers; unto which *promise* our twelve
 tribes, earnestly serving *God* night and day, hope to
 attain. And [°]concerning this hope I am accused by
 8. the Jews, O king! [°]Why is it judged incredible with
 9. you, if God doth raise the dead? [°]I verily thought
 with myself, that I ought to do many things contrary

salem, he was among his own people; that is to say, though a Hellenist, he was not at that time associated with Gentiles. His training was of the strict Pharisaic sort. See Phil. 3:5; Acts 23:6.

5. The straitest sect. Other sects were the Sadducees and Essenes.

6. To be judged for the hope of the promise. See note on 23:6. What this promise was, Paul did not say until he had first noted certain things about it.

7. Concerning this hope. He has not yet told what the hope is. He has only said that it is a hope which all the Jews cherish no less than he. An orthodox Jew would, of course, have taken issue with Paul at this point, and would have denied that there were historical evidences of that which he claimed to be the fulfilment of the promise to the fathers. Yet we must regard his analysis of the reason why he was accused as substantially correct. The formal accusations that were brought against him by the Jews were superficial; the real underlying ground of all the charges was that he found the fulfilment of the promise in the resurrection of Jesus, and accordingly preached him as the Messiah of the world.

8. Here, at last, Paul indicates what the promise to the fathers was, and yet not fully and clearly. Why is it judged incredible? Paul has the resurrection of Jesus in mind, as the next verse shows. Why, he asks, is this judged incredible, if God raises the dead (as the fathers in general believed)?

9. I verily thought. Better, 'I *therefore* thought.' The connection of ideas is this: he has just spoken of something which the Jews did not believe, meaning the resurrection of Jesus, and then, with this unbelief in his thought, and passing to his own case, when *he also* did not believe, he says, 'I therefore thought with myself,' etc. Acting contrary to the name of Jesus was the logical consequence of his unbelief in him. Comp. 1 Tim. 1:13.

10. to the name of Jesus of Nazareth. And this I also did in Jerusalem : and I both shut up many of [°]the saints in prisons, [°]having received authority from the chief priests, and [°]when they were put to death, [°]I gave
 11. my vote against them. And punishing them [°]often-times in all the synagogues, [°]I strove to make them blaspheme; and being exceedingly mad against them,
 12. I persecuted them [°]even unto foreign cities. Whereupon as I journeyed to Damascus with the authority
 13. and commission of the chief priests, at midday, O king,
 I saw on the way a light from heaven, [°]above the brightness of the sun, shining round about me and them
 14. that journeyed with me. And when we were [°]all

10. **The saints.** This is, of course, said from his present Christian point of view. They were anything but 'saints' to him when he was a persecutor. **Having received authority.** Comp. 9:2. What was there said of the mission to Damascus is here affirmed in regard to all his work as persecutor. It was authorized by the sanhedrin. **When they were put to death.** This implies the execution of a number. See also 22:4; 9:1; 8:1. Luke describes only the first of these executions, that of Stephen. **I gave my vote.** If we take these words literally, as we probably should, then it follows that Paul was a member of a court which (subject to Rome) wielded the power of life and death, *i.e.*, that he was a member of the sanhedrin.

11. **Oftentimes in all the synagogues.** This punishment in the synagogues is not mentioned in the other accounts. The statement is a strong one, suggesting a widespread and severe persecution. **I strove to make them blaspheme,** *i.e.*, by speaking evil of Jesus. Comp. James 2:7. **Even unto foreign cities.** We know the details of only one attempt to persecute disciples in a foreign city, but this language implies that he had gone to other cities before he went to Damascus.

13. **Above the brightness of the sun.** A stronger expression than that of 22:6.

14. **All fallen to the earth.** Luke says that Paul fell to the ground, and that those who journeyed with him *stood* speechless (9:4, 7), and Paul in his address from the castle stairs says that *he* fell to the ground (22:7), but does not mention his companions. That Luke left such divergences in his narrative which was designed to establish Theophilus in the faith shows that he regarded them as quite unim-

fallen to the earth, I heard a voice saying unto me ⁱⁿ the Hebrew language, Saul, Saul, why persecutest thou me? ^{it is hard for thee to kick against the goad.}

- 15. And I said, Who art thou, Lord? And the Lord said,
- 16. I am Jesus whom thou persecutest. ^{But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee ^{a minister and a witness both} of the things wherein thou hast seen me, and ^{of the} things wherein I will appear unto thee; ^{delivering thee from the people, and ^{from the Gentiles, unto whom I}}}

portant. In the Hebrew language. This detail, which is peculiar to the present passage, is in harmony with the well-known fact that one's deepest thoughts and spiritual experiences utter themselves in one's mother tongue. It is hard for thee to kick against the goad. His state of helpless blindness on the earth illustrated this word that it was hard to kick against the goad; that is to say, it illustrated the truth that his course regarding Jesus was unreasoning and self-destructive. This appears to be the force of the proverb.

16. This statement of the heavenly message to Paul in the hour of his conversion is notably fuller than in either of the two preceding accounts. It is also noteworthy in this particular that a part of the thought which is here ascribed to Jesus directly is, in the preceding versions, communicated to him through Ananias in the city. Such a divergence as this last in the two narratives ascribed to Paul himself is a proof (of course, not absolutely conclusive) that they are indeed from him, for we can hardly suppose that another would have handled the material with such freedom. But arise. Nothing is here said about going into Damascus, and therefore nothing about a communication to be made to him there. A minister and a witness. See 22:15. Of the things wherein thou hast seen me. That is, of the experience on the road to Damascus, wherein Paul became acquainted with Jesus. All his witnessing was really based on this. Of the things wherein I will appear unto thee. This feature is not found in the earlier accounts. Illustrations of what is meant may be seen in 22:17 and 18:9.

17. Delivering thee from the people. That is, the Jews. The need of this deliverance revealed itself to Paul immediately in Damascus (2 Cor. xi:32), and later throughout his entire missionary career. The promise of this deliverance is of course involved in the word of Ananias (9:15), that Paul should be a witness to the Gentiles and the Jews. From the Gentiles, unto whom I send thee. On the goad of

18. send thee, to open their eyes, that they may turn ^ofrom darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are ^osanctified by faith
 19. in me. ^oWherefore, O king Agrippa, I was not dis-
 20. obedient unto ^othe heavenly vision : but declared both to them of ^oDamascus first, and ^oat Jerusalem, and ^othroughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God,

his mission, comp. Gal. 1 : 16; Acts 9 : 15. The following description of the aim of his ministry applies both to his work among the Jews and the Gentiles.

18. **From darkness to light.** Paul's fondness for this figure (*e.g.*, 2 Cor. 4 : 6; Eph. 5 : 8) to express the thought of conversion may have been due to his own experience on the way to Damascus. **Sanctified.** That is, relatively to their former state, not absolutely. See Phil. 3 : 13.

19. **Wherefore.** Because of the character of the experience of which he has spoken. It was so convincing, so glorious, and so full of promise, that he was constrained to obedience. **The heavenly vision.** This word, while pointing to a purely spiritual element in the event by Damascus and though suggesting that this was the element of chief importance in Paul's mind, does not preclude physical elements. It takes the same view of the event that we have in Gal. 1 : 15.

20. This verse illustrates his obedience to the heavenly vision. **Damascus first.** This activity in Damascus is implied in 2 Cor. 11 : 32, 33, but the apostle does not elsewhere refer to it. **At Jerusalem.** There is a possible allusion to this activity in 1 Thess. 2 : 15 and Rom. 15 : 19. On the time of this preaching see Acts 9 : 26, 29. **Throughout all the country of Judæa.** Paul tells us that his stay in Jerusalem on his return from Damascus was of only fifteen days (Gal. 1 : 18), and that from there he went to the regions of Syria and Cilicia, being still unknown by face to the churches of Judæa (Gal. 1 : 21-22). Thus the Epistle to the Galatians seems to exclude the possibility of any preaching in Judæa by Paul between his first visit to Jerusalem and his work in Syria and Cilicia. The Book of Acts also knows of no Judean preaching by Paul aside from this passage. When Paul and Barnabas came up from Antioch to Jerusalem, journeying through Phoenicia and Samaria, and of course through some part of Judæa, *it was not on an evangelistic tour.* They simply declared the

21. doing works worthy of repentance. "For this cause the Jews seized me in the temple, and assayed to kill
 22. me. Having therefore obtained "the help that is from God, I stand unto this day testifying both to small and great, "saying nothing but what the prophets and
 23. Moses did say should come; "how that "the Christ must suffer, *and* how "that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
 24. And as he thus made his defence, Festus saith "with a loud voice, Paul, "thou art mad; "thy much learning

conversion of the Gentiles (15 : 3). It seems probable, therefore, that this statement about Paul's preaching 'throughout all the country of Judaea' belongs to the writer. If he was acquainted with Paul's Epistle to the Romans, he might have inferred it from 15 : 19.

21. **For this cause.** More literally, because of these things, *i.e.*, the things just narrated regarding his work among Gentiles and Jews, based on the resurrection of Jesus.

22. **The help that is from God.** That is to say, the promise of vs. 17 had been fulfilled. **Saying nothing but what the prophets, etc.** Paul returns to the thought which he had emphasized at the outset of his defence, that his preaching was in vital harmony with the Jewish revelation.

23. **How that.** It is doubtful whether these words give the force of the Greek. We may give it in this way : 'if, as I believe, the Christ is to suffer,' etc. It is to be remembered that Paul was addressing a Jew who was held to be especially expert in matters of Jewish law, and also that the Jews as a whole did *not* find in Moses and the prophets the doctrine of a suffering Messiah. It was therefore but fair, not to say tactful, in Paul to qualify his statement that he had said nothing but what the prophets and Moses had announced as sometime to come to pass. He did this by the 'if.' He was not in doubt himself, and no one was in danger of misunderstanding him on this point. **The Christ must suffer.** Comp. 1 Cor. 15 : 3. **That he first.** Comp. 1 Cor. 15 : 4-8, 20, 23.

24. **With a loud voice.** The fact that Paul was still speaking may in part explain the loud voice with which Festus spoke. He wished to make himself heard. But it was perhaps also due in equal measure to his excited state of mind caused by Paul's words. **Thou art mad.** This was said in view of Paul's teaching that Jesus was risen from

25. doth turn thee to madness. But Paul saith, I am not mad, ^omost excellent Festus; but speak forth words of
 26. truth and soberness. For ^othe king knoweth of these things, unto whom also I speak freely: for I am per-
 suaded that none of these things is hidden from him;
 27. for this hath not been done in a corner. King Agrippa,
^obelievest thou the prophets? I know that thou be-
 28. lievest. And Agrippa said unto Paul, ^oWith but little

the dead and was the proclaimer of light to the Gentiles and the Jews. According to 24:19 Festus had mentioned this belief of Paul to Agrippa. Therefore, it did not come to him now as something new, that it should lead him to interrupt the speaker with words of extreme accusation. Possibly he may have been as much moved by Paul's way of putting the doctrine as by the doctrine itself, or he may have sought to voice a feeling which he saw on the face of others. *Thy much learning.* This expression suggests, what we might otherwise assume to have been the case, that Paul spoke a long time, perhaps an hour or two. But yet more important than the length of his address for impressing Festus with a sense of his learning was doubtless the *method* of Paul. This probably consisted in an elaborate proof from Scripture, passage by passage, that the Messiah should die and rise again.

25. **Most excellent Festus.** The prisoner's courtesy contrasts strongly with the governor's rude interruption.

26. **The king knoweth.** The emphasis on these words suggests that *Festus* did *not* know about these things. Paul assumes that Agrippa is acquainted at least with the general facts regarding Christianity, resting his assumption on their public character. How, indeed, could it have been otherwise since his father had put James, an apostle, to death and imprisoned Peter? Then, moreover, in all these years since Pentecost the sanhedrin had been intensely agitated by the fact of Christianity, and Agrippa could not be acquainted with the leading men of his nation without hearing of it.

27. **Believest thou the prophets?** It is not plain whether Paul expected an answer to this question. He seems to have answered it himself immediately, but of course there may have been an instant's pause, and as the king did not reply, Paul may have added what he did. In any case, the question was only preparatory to others. Paul says he was sure that the king believed the prophets, but what he doubtless wanted to know was whether the king would not with him find in the events of Jesus' death and resurrection the fulfilment of the prophets. But the king did not see fit to enter into discussion with Paul.

- persuasion °thou wouldest fain make me a Christian.
29. And Paul *said*, I would to God, that °whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.
30. And the king rose up, and the governor, and Bernice,
31. and they that sat with them : and when they had withdrawn, they spake one to another, saying, °This man
32. doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, °This man might have been set at liberty, °if he had not appealed unto Cæsar.

28. **With but little persuasion.** The Greek clause is repeated by Paul in vs. 29 and is there translated 'with little.' This is more literal, and though not the only way in which the words can be rendered, it is perhaps the best. **Thou wouldest fain make me a Christian.** Or, 'thou persuadest me to play the Christian.' The entire remark of Agrippa was, accordingly, this : "With little thou persuadest me to play the Christian!" This may be interpreted as follows : "You are making an easy matter of converting me to Christianity!" The action of the king in rising and withdrawing suits this interpretation. His words are ironical, his act one of indifference towards Paul's message. If it touched him at all deeply, he did not show it.

29. **Whether with little or with much.** Another rendering of this clause from a slightly different Greek text is this : 'both in little and in large.' The thought of Paul is then as follows : "I would to God that both in a little degree and in a large degree," etc. This is a play on the words of Agrippa. Paul takes the same phrase, but puts a new meaning into it. If the last words of Agrippa mean 'to play the Christian,' the reply of Paul may have reference to that thought when he says 'in a little degree and in a large degree.' He would not have the king *play* the Christian but *be* one.

31. **This man doeth nothing worthy of death.** The present tense of the verb is significant. The speakers do not express an opinion in regard to any of the specific charges which had been brought against Paul. What they say seems rather to concern his character.

32. **This man might have been set at liberty.** Agrippa expressed his opinion, although, as far as the narrative informs us, he had not heard the Jews' side of the case. If he knew that the Jews charged Paul with being a mover of insurrections, then he simply ignored this charge in view of the impression which Paul made upon him. If

The journey from Cæsarea to Rome, 27:1-28:16

27. And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed

he had not appealed. It appears that since Paul had spoken the decisive word 'I appeal to Cæsar,' no other course was open to Festus but to send him to Cæsar. So Paul was at last delivered from the 'disobedient in Judea' (Rom. 15:31), and in such a manner that his desire to see Rome and to have some fruit there, as also among the other Gentiles, was gratified.

1. When it was determined. The general decision that Paul should be sent to Cæsar was reached in 25:12, but the present verse refers to the specific carrying out of the decision. That we. Here we clearly have a resumption of the Diary, which was dropped at 21:18. A centurion named Julius. He had soldiers with him (vss. 31, 42), doubtless such a number as were thought a perfectly safe escort for the prisoners. Julius, as the narrative shows, was a man fit to rank with the other N.T. centurions. Of the Augustan band. The honorary designation 'Augustan' was perhaps given in this instance to distinguish the cohort of Julius from others in Cæsarea.

2. Adramyttium. A city of Mysia at the head of the gulf of the same name. The ship in which Paul embarked belonged in Adramyttium and was probably destined for that port. Aristarchus. One of the seven men who accompanied Paul to Jerusalem two years before this time (20:4). Had he remained with Paul in the interval? If not, when and why had he come to Cæsarea from his distant home in Thessalonica? Paul speaks of him in a letter written in Rome as a 'fellow-prisoner' (Col. 4:10).

3. Sidon. Here mentioned for the first and only time in Acts. It was about fifty-five miles north from Cæsarea. Unto his friends. Of a church in Sidon we have no other N.T. information than is here involved. Since the disciples in Sidon are spoken of as Paul's

- ^ounder the lee of Cyprus, because the winds were
 5. contrary. And when we had sailed across the sea which
 is off Cilicia and Pamphylia, we came to ^oMyra, *a city*
 6. of Lycia. And there the centurion found ^oa ship of
 Alexandria sailing for Italy; and ^ohe put us therein.
 7. And when we had sailed slowly many days, and were
 come with difficulty over against ^oCnidus, ^othe wind not
 further suffering us, ^owe sailed under the lee of Crete,
 8. over against Salmone; and with difficulty coasting

'friends,' it seems not improbable that he had been there before, possibly when he went up as a delegate from Antioch to Jerusalem (15 : 3).

4. **Under the lee of Cyprus.** That is, through the sea of Cilicia. Had it not been for contrary winds, they would have passed Cyprus on their right hand.

5. **Myra.** This city of southern Lycia was some sixty miles due east from Patara, at which city Paul had stopped on his last voyage to Jerusalem.

6. **A ship of Alexandria.** As appears later, this was a large craft with a cargo of grain destined for some port in Italy. **He put us therein.** This was, of course, just such an opportunity as was expected when the prisoners were shipped in a vessel bound for the coast of Asia. Instead of waiting in the small port of Cæsarea for a ship bound for Italy, it was thought better to seek such a ship in one of the larger Asiatic ports.

7. **Cnidus.** A peninsula with a city of the same name on the southwest of Caria. When the ship was 'over against' Cnidus, it may have been one hundred and fifty miles from Myra; and if they were 'many days,' in coming this distance, they must indeed have sailed 'slowly.' **The wind not further suffering us.** In ordinary circumstances the ship would have continued nearly due west, and have passed Crete on the north. If, however, with the margin, we translate 'the wind not suffering us to get there,' then the thought is that the ship would gladly have put in at Cnidus, perhaps to wait for a favorable change of wind, so that it might proceed in a direct course to Italy. We know of no reason for putting in at Cnidus unless it was contrary winds. **We sailed under the lee of Crete.** That is, they turned the course of the ship and sailed a little west of south. After they had passed the promontory of Salmone at the east end of the island, the high mountains of Crete broke the force of the wind.

8. **Fair Havens.** This harbor, near the middle of the south coast,

- along it we came unto a certain place called °Fair Havens; nigh whereunto was the city of °Lasea.
9. And when much time was spent, and the voyage was now dangerous, because °the Fast was now already
10. gone by, °Paul admonished them, and said unto them, Sirs, °I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but
11. also of our lives. But °the centurion gave more heed to the master and to the owner of the ship, than to
12. those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, °if by

was somewhat more than one hundred miles by water from Salmone, and therefore as their sailing was 'with difficulty,' they were probably several days between the two points. **Lasea.** This town was about five miles to the east of Fair Havens.

9. **The Fast.** That is, the Day of Atonement, which was the tenth day of the seventh month of the Jewish year, corresponding to a part of our September and October. After the first of October navigation of the Mediterranean was considered dangerous. **Paul admonished them.** It is suggestive that the prisoner had an opinion and that he was allowed to express it freely. Paul's counsel was naturally based on his nautical knowledge, which may have been considerable, as he had spent years on the coasts of the Aegean and Mediterranean and had already three times suffered shipwreck (2 Cor. 11: 25).

10. **I perceive.** The verb implies that Paul had carefully observed the signs of the season and had weighed the evidence bearing on the further voyage. In one particular only his opinion was at fault, and was later changed (vs. 24). He said that there would be a loss of life, but the narrative tells us that all the passengers escaped safe to land (vs. 44). The fact that Luke ascribes such a word to Paul is good evidence that he did indeed speak it. We may suppose that it was written in his Diary at the time, and though the result proved it erroneous, he let it stand.

11. **The centurion gave more heed to the master.** It appears that the centurion was regarded as the highest authority on board; the movements of the ship were subject to his direction. It was natural that the centurion gave more heed to the sailing master and the owner of the ship than to his prisoner. It would have been strange had he done otherwise.

- any means they could reach Phoenix, and winter *there*; which is a haven of Crete, looking north-east and
 13. south-east. And ^owhen the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, ^oclose in shore.
 14. But after no long time there beat down ^ofrom it a tem-
 15. pestuous wind, which is called ^oEuraquilo : and ^owhen the ship was caught, and could not face the wind, we
 16. gave way *to it*, and were driven. And running under the lee of a small island called ^oCauda, we were able,
 17. with difficulty, ^oto secure the boat: and ^owhen they had

12. If by any means they could reach Phoenix. Plainly it was regarded as a dangerous attempt, but they thought it less dangerous than to risk the ship in the harbor of Fair Havens. If Phoenix is identified with the modern Sutro, it was about forty miles northwest from Fair Havens. This harbor opens or 'looks' toward the northeast and southeast. The Greek says that it looks 'down the southwest wind' and 'down the northwest wind.' Now if 'down' is taken with the wind, the harbor looked northeast and southeast; if against the wind, it looked southwest and northwest. The former construction suits the harbor of Sutro.

13. When the south wind blew softly. They had been driven out of their course by a northwest wind, and the coming up of a south wind seemed to indicate a change of weather, and so gave them hope. Close in shore. Or, possibly, 'closer to the shore,' i.e., closer than they had kept between Salmone and Fair Havens.

14. From it. That is, from the island, whose mountains rise to a height of seven thousand feet and promote the formation of violent wind storms in their vicinity. Euraquilo. This is probably a term that was used (perhaps by Roman seamen) to denote a northeast wind.

15. When the ship was caught. Judging from the description of the wind that 'caught' them and from the location of the next-mentioned land, it would appear that the ship had passed Cape Matala a few miles west of Fair Havens, and was out in the Gulf of Messara.

16. Cauda. Southwest from Cape Matala, and about as far from Fair Havens as it is from that place to Phoenix. To secure the boat. According to vs. 30, this ship's boat appears to have had a capacity sufficient to accommodate all the sailors, or the most of them.

17. When they had hoisted it up. That is, to save it from the

hoisted it up, they used helps, ^ounder-girding the ship; and, fearing lest they should be ^ocast upon the Syrtis,
 18. ^othey lowered the gear, and so were driven. And as we laboured exceedingly with the storm, ^othe next day ^othey
 19. began to throw *the freight* overboard; and the third day they cast out ^owith their own hands the tackling
 20. of the ship. And when ^oneither sun nor stars shone upon *us* for many days, and no small tempest lay on

violence of the waves. **Under-girding the ship.** It seems more probable that this was by passing cables around the ship from stem to stern than by passing them under the keel. It is difficult to believe that this latter thing could have been done in a great storm. **Cast upon the Syrtis.** A wind that drove the ship from Cape Matala to Cauda would, if it continued, and if the ship was altogether helpless, have driven it upon the Syrtis,—the dangerous African coast west of Cyrene. **They lowered the gear.** Their purpose is clear, but not their act. They wished to avoid the Syrtis, and so either tried to slacken the speed of the ship or to alter their course. If by ‘gear’ is meant the mast and sails, the lowering of these would obviously retard their motion, but not alter their course. Their direction was indeed changed after passing Cauda,—changed once at least,—for instead of falling upon the Syrtis as they feared would be the case owing to the northeast wind, they finally reached land at Malta north of west from Cauda; but whether their course was changed by a change of wind or by nautical means the text does not appear to determine.

18. **The next day.** That is, the second after weighing anchor at Fair Havens. **They began to throw overboard.** Just what they first sacrificed is not said. They seem to have kept their cargo of wheat intact for some days longer (vs. 38).

19. **With their own hands.** The writer is apparently speaking of the same persons who, the day before, had begun to throw things overboard, most naturally the sailors. Now when he says that they with *their own hands* are again throwing out something, the expression seems to have no meaning unless what was thrown out was their own, or at least something in which they had a special interest. This seems to make the marginal translation ‘furniture’ preferable to ‘tackling,’ and to justify us in supposing that this ‘furniture’ included the sailors’ possessions.

20. **Neither sun nor stars shone upon us.** Hence since sun and stars were their only compass, they could not tell whether their course had been changed. The last that they knew of their direction, they were driving toward the Syrtis, and so they would be apprehensive

us, all hope that we should be saved [°]was now taken away. And [°]when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, [°]ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for [°]there shall be no loss of life among you, but *only* of the ship. For [°]there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; [°]thou must stand before Cæsar: and lo, [°]God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit [°]we must be cast upon a certain island.

day and night lest they should strike this dangerous coast. *Was now taken away.* The Greek is more expressive, for it pictures a gradual failing of hope from day to day until there was none left.

21. *When they.* There is a suggestion here that Paul and his companions had not fasted, though in the preceding verse the writer seems to include himself among those whose hope was gone. *Ye should have hearkened unto me.* In reminding the officers and men of his advice not to leave Fair Havens, we may suppose that Paul's aim was not so much to rebuke them regarding the past as to awaken confidence in what he was about to say.

22. *There shall be no loss of life among you.* The common expectation was that all would perish.

23. *There stood by me this night an angel.* This was in keeping with Paul's former experiences. In critical hours he had received heavenly communications (*e.g.*, 18:9; 23:11).

24. *Thou must stand before Cæsar.* Comp. 23:11. The word of the angel was not a repetition of the decision of Festus, that Paul should be transferred to Cæsar's court; it was rather an assurance that, notwithstanding the present peril, this decision was to be actualized. *God hath granted thee.* This word refers, of course, to the physical deliverance of those who were with Paul. On the consciousness which these words reflect, comp. 1 Cor. 15:10; 2 Cor. 11:5; Gal. 6:17. They are not the utterance of egotism but rather of a conviction, based on a very wonderful experience in the ministry

27. But when ^othe fourteenth night was come, as we were
 °driven to and fro in ^othe *sea of Adria*, about midnight
 the sailors ^osurmised that they were drawing near to
28. some country; and they sounded, and found ^otwenty
 fathoms: and after a little space, they sounded again,
29. and found fifteen fathoms. And fearing lest haply we
 should be ^ocast ashore on rocky ground, they let go
 four anchors ^ofrom the stern, and wished for the day.
30. And as the sailors were seeking to flee out of the ship,
 and had lowered the boat into the sea, under colour
 as though they would lay out anchors from the fore-
31. ship, Paul said to the centurion and to the soldiers,

of the Gospel, that he was yet to bear witness of great value to the kingdom of God.

26. We must be cast upon a certain island. That is to say, their deliverance is not to be by a safe arrival at their destined port. They are to be shipwrecked.

27. The fourteenth night. That is, from Fair Havens. Driven to and fro. Better, ‘driven *on*.’ The last reference to their course was that they were being driven (vs. 17), and the next verse shows them steadily approaching land, not beaten back and forth. The *sea of Adria*. The ancient geographies so designated that part of the Mediterranean which lies between Sicily and southern Italy on the west and Crete and Greece on the east. The term must be taken in a broad sense if it is supposed that Luke knew *at the time* where they were. They had feared the Syrtis, but now that so many days had passed without falling upon it they might infer that they had been driving west rather than southwest. Surmised that they were drawing near to some country. More literally, that some country was drawing near to them. Possibly an odor from the land, or a faint sound of breakers, reached them.

28. Twenty fathoms. That is, from one hundred to one hundred and twenty feet.

29. Cast ashore on rocky ground. Or, simply, ‘cast upon rocky places,’ whether upon the shore or at a distance from it. From the stern. If they had cast them from the prow, the ship would have swung around with the wind, and then in case they wished to continue their course at daylight, they would have been obliged to right their ship.

31. Obviously he did not consider the angelic assurance as an

32. Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let
 33. her fall off. And while the day was coming on, Paul °besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting,
 34. °having taken nothing. Wherefore I beseech you to take some food : for °this is for your safety : for there shall not a hair perish from the head of any of you.
 35. And when he had said this, and had taken bread, he °gave thanks to God in the presence of all : and he
 36. brake it, and began to eat. Then were they all of good
 37. cheer, and themselves also took food. And we were in all in the ship °two hundred threescore and sixteen souls.
 38. And when they had eaten enough, °they lightened the
 39. ship, throwing out the wheat into the sea. And when it

excuse for the neglect of any human means that could be used to make their escape from the sea.

33. **Besought.** Or, 'was beseeching,' as the act continued some time. At length he caused them all to be of good cheer. **Having taken nothing.** Probably not to be understood absolutely, but as a strong expression of their general and continuous neglect of their regular meals.

34. **This is for your safety.** Will conduce to your deliverance. The events of the morning, when they had to swim for their lives, showed the wisdom of Paul's counsel.

35. **Gave thanks to God.** For food, and doubtless also for his gracious assurance of deliverance out of the present peril. Paul was probably sure that even his pagan hearers (and all but three on ship-board were pagan) would feel sympathy with such a simple religious act.

36. From this hour at least, if not before, the Jewish prisoner from Caesarea was manifestly the leading man on board the ship.

37. **Two hundred threescore and sixteen souls.** Only a little before this time Josephus sailed for Rome in a ship which he says carried about six hundred persons. See *Life*, 3.

38. **They lightened the ship.** This was done because the soundings had shown that they were coming to land, and they wished to draw as little water as possible.

39. **They knew not the land.** The Greek suggests that they could

- was day, ^othey knew not the land : but they perceived a certain bay with a beach, and they took counsel
40. ^owhether they could drive the ship upon it. And casting off the anchors, ^othey left them in the sea, at the same time ^oloosing the bands of the rudders; and ^ohoisting up the foresail to the wind, they made for the beach.
41. But lighting upon ^oa place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up
42. by the violence of *the waves*. And the soldiers' counsel was ^oto kill the prisoners, lest any of *them* should swim
43. out, and escape. But the centurion, ^odesiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves

not recognize the land though they tried to do so. Whether they could drive the ship upon it. If they could do this, they might possibly save their ship, and their counsel was doubtless interesting to Paul, who had before expressed the conviction that the ship would be lost (vs. 22).

40. They left them in the sea. This circumstance may suggest that they had very little hope of saving the ship. The sea was rough, and it would have taken time to hoist the four anchors, and therefore, as the case was critical, they disposed of them in the easiest manner. Loosing the bands of the rudders. That is, of course, that they might use them in directing the ship. The ancient Greek and Roman ships had two rudders. Hoisting up the foresail. That they might not drift, but might be able to direct the ship. The existence of this piece of rigging, whatever it was, supports the interpretation of vs. 19 given above.

41. A place where two seas met. This may have been a bank covered by water and having deep water on either side. The beach which they had seen as morning dawned they were not able to reach.

42. To kill the prisoners. Since, if they escaped, the soldiers must answer for them with their own lives.

43. Desiring to save Paul. It is not likely that Julius gave this as a reason to the soldiers, that he wanted to save Paul, but his treatment of the prisoner had probably been such, so considerate and kindly, that Luke could safely infer the motive of his action. Get first to the land. From there they might be able to aid those who were

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44. overboard, and ^oget first to the land : and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.
28. And when we were escaped, ^othen we knew that
2. the island was called ^oMelita. And ^othe barbarians shewed us no common kindness : for they kindled a fire, and received us all, because of the present rain,
 3. and ^obecause of the cold. But ^owhen Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his
 4. hand. And when the barbarians saw the beast hanging from his hand, ^othey said one to another, ^oNo doubt

on planks and on pieces of the wreckage of the ship. With 2 Cor. 11 : 25 in view we may hold that Paul did not go ashore on a plank, but was one of the first who swam out.

1. Then we knew. Or, 'ascertained.' The source of their knowledge was probably the people mentioned in the following verse. Melita. The modern Malta, a small island lying between fifty and sixty miles south of Sicily. The exact spot where the ship of Alexandria was wrecked is supposed to have been a bay on the northeast part of the island. Malta had long been a possession of Rome, and was politically a part of the province of Sicily.

2. The barbarians. So called because not a Greek-speaking people. They were of Phœnician origin, and may have come across from Carthage. Because of the cold. This is an indication that the wind was still from the northeast, as it had been since the ship left Crete.

3. When Paul had gathered a bundle of sticks. It seems obvious that Paul was allowed a large degree of liberty, if not complete freedom from surveillance.

4. They said one to another. This is one of the many passages in the Diary which reveal the eye-witness. The barbarians probably did not speak for Paul to hear, but the opinion was passed around among themselves, and Luke may have overheard it. No doubt this man is a murderer. A bit of their philosophy of life. A great personal calamity was evidence of some great sin. Death from the viper's bite — and they expected that Paul would die — was a suitable end for a murderer. It is possible that Paul was recognized in some way

- this man is a murderer, whom, though he hath escaped from the sea, yet ^oJustice hath not suffered to live.
5. Howbeit ^ohe shook off the beast into the fire, and took
 6. no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and ^osaid that he was a god.
7. Now in the neighbourhood of that place were lands belonging to ^othe chief man of the island, named Publius; ^owho received us, and entertained us three days
 8. courteously. And it was so, that the father of Publius lay sick of fever and dysentery: ^ounto whom Paul en-

as a prisoner, and this may have helped the barbarians to their conclusion. Justice hath not suffered to live. 'Justice' probably denoted one of their divinities. The form 'hath not suffered' is used because they regard the bite of the viper as fatal. They thought that a sentence of death had gone forth against Paul, though it was not yet executed. The circumstance that no deadly viper is now found on Malta is, of course, no refutation of the truth of Luke's story. There may have been such vipers there in Paul's time.

5. He shook off the beast. Paul had been delivered from so many great perils that he was not disturbed by this one.

6. Said that he was a god. This is proof both of their belief that nothing human could withstand the viper's poison and also that the working of miracles pertained to the gods. Comp. 14: 4.

7. The chief man. That is, probably, the head official of the island, who was himself subject to the proconsul of Sicily. The word used by Luke in speaking of Publius is found in an inscription which was discovered on the island, where it appears to denote the highest official. Who received us. There is no reason for limiting the 'us.' It is to be taken as including all the shipwrecked people. It has been suggested that Publius, as a Roman official, may have been in duty bound to look after Julius and his company, yet it was hardly his duty to receive them into his own house, to say nothing of the sailors and the passengers.

8. Unto whom Paul entered in. The healing of the father of Publius was similar to the cures wrought by Jesus. It naturally presupposes that Paul had become acquainted with the man, and that

- tered in, and prayed, and laying his hands on him
 9. healed him. And when this was done, the rest also
 which had diseases in the island came, and were
 10. cured: who also honoured us with many honours;
 and when we sailed, they put on board such things as
 we needed.
 11. And after three months we set sail in a ship of Alex-
 andria, which had wintered in the island, whose sign
 12. was The Twin Brothers. And touching at Syracuse,

this one, through his intercourse with Paul, had faith to be healed, —
 faith in God and in Paul as his messenger.

9. Were cured. In the same way doubtless and under the same
 conditions that obtained in the case of the father of Publius.

10. Honoured us. The use of 'us' here is by no means sufficient
 evidence that Luke had employed his medical skill in the healing of
 the sick in Malta. We obviously have no right to limit the word to
 Paul and Luke. The honors overflowed upon those with Paul simply
 because they were associated with him. What these marks of honor
 were, we may probably judge, at least in part, by the last clause of the
 verse.

11. After three months. The exact time of their sailing from
 Malta, like that of their departure from Cæsarea, and later from Fair
 Havens, cannot be determined. We may say that there is consider-
 able reason for putting it either in January or February. Luke
 says nothing of evangelistic work by Paul in Malta, but it is difficult
 to believe that he spent three months there and worked bodily cures
 without preaching Christ, and if he preached Christ, we are justified
 by the story of his entire Christian career in assuming that he won
 disciples. We set sail. This 'we' includes at least Julius with his
 soldiers and prisoners, also Luke and Aristarchus. What became of
 the sailors and the numerous passengers of the wrecked vessel,
 whether they also went forward to Puteoli, we do not know. Whose
 sign. It is possible that the ship bore on its prow an inscription to
 'The Twin Brothers,' Castor and Pollux, the tutelary divinities of
 sailors, or that it had a statue of them as its 'sign.' Again we have
 a detail that bespeaks the eye-witness.

12. Syracuse. About ninety miles northeast from Malta. When
 Paul was there, this Greek city, which had ruled itself for five cen-
 turies, had long been under Roman rule, having been conquered in
 212 B.C. Apparently there were no Christian disciples to be found
 in Syracuse, for though the ship stayed there three days and though

- : 13. we tarried there three days. And from thence we
made a circuit, and arrived at ^oRhegium: and after
one day a south wind sprang up, and on the second
14. day we came to ^oPuteoli: ^owhere we found brethren,
and were intreated ^oto tarry with them seven days:
15. ^oand so we came to Rome. And from thence the
brethren, ^owhen they heard of us, came to meet us as
far as ^oThe Market of Appius, and ^oThe Three Tav-
erns: whom when Paul saw, he thanked God, and
^otook courage.

Paul was probably allowed to go ashore, no reference is made to brethren, as, e.g., in vs. 14.

13. **Rhegium.** The capital of Lucania and Brittium in Italy, opposite Messina in Sicily, about sixty miles in a straight line from Syracuse. It is, however, uncertain whether they went in a direct course. If the ship 'made a circuit,' as one Greek reading signifies, it was probably due to unfavorable winds. **Puteoli.** A city due north from Malta and about two hundred and twelve miles from Rhegium. It was the principal port of southern Italy, and the usual terminus of the sea voyage for travellers who came from the south and east bound for Rome.

14. **Where we found brethren.** The last they had seen were those of Sidon (27:3). There had long been a Jewish colony in Puteoli, and by some member of this the new religion may have been brought thither. **To tarry with them seven days.** The fact that Julius allowed his prisoners to remain here a week is an evidence of his deep respect for Paul, since there is no indication that he himself needed to stop in Puteoli. **And so we came to Rome.** That is, after a stay of a week in Puteoli, or the word 'so' may refer to the completion of the journey as a whole. From Puteoli to Rome the company went by land, a distance of about one hundred and thirty miles, but whether they journeyed on foot or rode is not indicated.

15. **When they heard of us.** Some one had borne to Rome the news of Paul's arrival, while he was still at Puteoli. **The Market of Appius.** Forty miles from Rome. Evidently there were people in the church at Rome who were eager to see and honor the man who had written to them from Corinth some two and a half years before. **The Three Taverns.** A second group of disciples awaited Paul's approach at this place, thirty miles from Rome. **Took courage.** Whatever fate awaited him as a prisoner sent up by Festus, he felt now that he was to meet it among dear friends.

16. And when we entered into Rome, Paul was suffered to abide by himself ^owith the soldier that guarded him.

Paul in Rome, 28:17-31

17. And it came to pass, that ^oafter three days he called together those that were ^othe chief of the Jews : and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet ^owas delivered prisoner from Jerusalem into the hands of the Romans : who, when they had examined me, ^odesired to set me at liberty, because there was no cause of death

16. **To abide by himself.** This special favor to Paul may have been due to the character of the statement from Festus (see 26:31), possibly also in some degree to the report of Julius, who could have shown good ground why Paul should be treated with consideration. **With the soldier.** It appears from vs. 20 that Paul was chained to the soldier. This continued to be the case months later when Paul wrote to the Philippians (see Phil. 1:13-14), Colossians (see Col. 4:18), and Philemon (see vss. 10, 13).

17. **After three days.** It would appear that Paul called the Jews at the earliest possible hour. Three days might easily be taken up with the securing of rooms, the meeting of Christian brethren, and the getting into contact with the chief Jews of the city. **The chief of the Jews.** Naturally those who were leaders in the religious life of the Jewish colony, as rulers of the synagogue and other officers. The decree of Claudius did not remain long in force (18:2). The Jews had returned, and again constituted a numerous colony. **Was delivered prisoner.** Paul's words to the Jews are an explanation and defence. He is in Rome a prisoner though conscious of being guiltless, and he wishes to put his case before his countrymen in its true light, in order that, having cleared himself of blame, he may, though a prisoner, be able to bring to them the message of Christ.

18. **Desired to set me at liberty.** The fact that Felix did not deliver Paul to the Jews was evidence that he saw no cause of death in him, and as for Festus he explicitly declared as much (25:25). Since, then, neither procurator found any fault in Paul, he must infer that they desired to set him at liberty.

19. in me. But ^owhen the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had
 20. aught to accuse my nation of. ^oFor this cause therefore did I intreat you ^oto see and to speak with *me*:
 21. for ^obecause of the hope of Israel I am bound with
 22. this chain. And they said unto him, ^oWe neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak
 23. any harm of thee. But ^owe desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that ^oeverywhere it is spoken against.

23. And when they ^ohad appointed him a day, they

19. **When the Jews spake against it.** We do not find any such specific item as this in Luke's report of the trial before Festus, but it is obvious that, in general, Paul's appeal to Cæsar was due to the hostility of the Jews, and that is the substance of the present statement.

20. **For this cause therefore.** These words look back on the defence which he has just made. **To see and to speak with me.** According to his practice, he would have gone into their synagogue had he been at liberty. But being a prisoner, he had entreated them to come to him. **Because of the hope of Israel, etc.** See notes on 23:6; 26:6.

21. **We neither received letters.** This verse does not disclaim any knowledge of Paul whatsoever, but only knowledge of those events of which Paul had just spoken. It is scarcely credible that with the annual visit of Roman Jews in Jerusalem Paul's name had not become known to them, especially during the past ten years.

22. **We desire to hear of thee what thou thinkest.** Had Paul been to them only a stranger, of whom they had heard nothing until three days before, we can hardly suppose that they would have had a particular desire to know his opinion of Christianity. These words therefore indicate that they had heard of him and knew that he was a leader of the new faith. **Everywhere it is spoken against.** That was true of the Jews who rejected the Gospel. Wherever it was presented by Paul, it aroused the active opposition of the synagogue. The Jews of this verse took a neutral position, perhaps because they had learned to be cautious regarding Christianity since their expulsion by Claudius.

23. **Had appointed him a day.** Or, 'agreed with him on a day.'

came to him into ^ohis lodging ^oin great number; to whom he expounded *the matter*, testifying the kingdom of God, and ^opersuading them ^oconcerning Jesus, both from the law of Moses and from the prophets, ^ofrom
 24. morning till evening. And ^osome believed the things
 25. which were spoken, and some disbelieved. And when they ^oagreed not among themselves, they departed, after that Paul had spoken one word, ^oWell spake the Holy Ghost ^oby Isaiah the prophet unto your fathers,
 26. saying,

the arrangement being mutual. **His lodging.** This may not have been the same as 'his own hired dwelling' in vs. 30. It may have been a room placed at his disposal in the house of some friend. The Greek word rather favors this view (see the use of the kindred verb in 21 : 16), but there is no decisive evidence that it is not used here of the same quarters that are mentioned in vs. 30. **In great number.** Or, comparatively, 'in greater numbers,' that is, greater numbers than on the first occasion. **Persuading them.** This word characterizes his method rather than its results. Some *were* indeed persuaded, but he spoke *persuasively* to all. **Concerning Jesus.** That is, that he was the hope of Israel, the Messiah. **From morning till evening.** To go through the Law and the Prophets, discussing what were then supposed to be Messianic passages, and studying them in relation to Jesus of Nazareth, required a long time.

24. **Some believed.** Or, better, as in 17 : 4 where the same word is used, 'some were persuaded.' It is not the word commonly employed by Luke to denote believing in the Gospel. Yet there seems to be no sufficient reason for thinking that these who were 'persuaded' by Paul did not become true disciples.

25. **Agreed not among themselves.** They were divided into two companies by Paul's discourse, and seem to have continued the discussion among themselves, each party seeking to persuade the other. **Well spake.** Paul does not indeed *say* that what was spoken of old to the fathers was applicable to his own hearers, but this is obviously the reason for making the quotation, and the word 'well' expresses his feeling that the ancient words are peculiarly suitable in the present circumstances. Comp. Matt. 15 : 7. **By Isaiah.** The passage is from Is. 6 : 9, 10, and is quoted closely according to the Septuagint. By so doing the thought of a fulfilment of judgment through the prophet is somewhat weakened.

26. **By hearing ye shall hear.** This English, like the Septuagint

- Go thou unto this people, and say,
 "By hearing ye shall hear, and shall in no wise
 understand;
 And seeing ye shall see, and shall in no wise per-
 ceive :
27. For this people's "heart is waxed gross,
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.
28. Be it known "therefore unto you, that this salvation of
 God is sent unto the Gentiles : "they will also hear.
30. And he abode "two whole years in his own hired
 dwelling, and "received all that went in unto him,

which it translates, is obscure. The sense of the Hebrew original is that the people should hear indeed or surely.

27. *Heart is waxed gross.* In the original this is a *command* to the prophet, as also the two following lines, which fact makes more intelligible the words 'lest haply' at the beginning of the fourth line of the verse.

28. *Therefore.* That is, because they rejected the Gospel. On the principle, comp. 13:47; 18:6. *They will also hear.* The Gospel had been sent by Paul to the Jews whom he was addressing. Now he declares that it is sent to the Gentiles, and that they will also hear. That is to say, in their case it is not only sent but also heard, spiritually obeyed. The clause is hopeful, and Paul's experience among the Gentiles amply justified this hope.

30. *Two whole years.* This is evidently a definite statement of time, like that of 24:27. Comp. 20:31. If, then, Paul reached Rome in February, his imprisonment terminated in February. The letters written during this imprisonment (Philippians, Colossians, Ephesians, and Philemon) indirectly support Luke's statement of its duration (e.g., Phil. 2:25-28; 4:10-18). *Received all that went in unto him.* His evangelistic activity was confined to his own room,

31. preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ [°]with all boldness,
°none forbidding him.

yet, as his letters written at this time show, it was extensive and fruitful.

31. **With all boldness.** This is the very language that Paul himself uses in a letter of the Roman imprisonment (Phil. 1:20; comp. Eph. 6:19). The boldness shone the more brightly because he was confined as a prisoner and because his life was in peril. **None forbidding him.** Or, simply, 'unhindered.' This is the final view which Luke gives us, — Paul in Rome preaching with all boldness, unhindered. The purpose of 19:21 was fulfilled. Even if Paul had not come to Rome 'in joy,' he had certainly come 'through the will of God' (Rom. 15:32), and during those two years, with a glance over which Acts concludes, he was having 'fruit' in Rome, as he had long since desired (Rom. 1:13). The close of the book would be abrupt and unsatisfactory had the author's aim been to write a biography of Paul, but it was not. He was concerned with the triumphant expansion of the Christian religion, and therefore might appropriately conclude his volume with the apostle's unhindered and fruitful labor in the metropolis of the world.

APPENDIX

Note 1. *The 'Holy Spirit' in Acts*

This name occurs forty or forty-one times in Acts according to the R.V., and is always translated in the same way — ‘Holy Ghost’ in the text, ‘Holy Spirit’ in the margin. In the original Greek, however, there is a significant difference in the form in different places. In seventeen instances the article is not used; in the remaining cases it is used. When one reads these two classes of passages continuously, one can be in no doubt that the author was conscious of a distinction between the forms. When he speaks of a spiritual baptism or anointing and (probably) in every case when he speaks of being filled with the Spirit, he uses the form without the article, but whenever he associates the Spirit with personal activities, he employs the other form. An instructive passage for determining the author’s distinction between the two forms is 2 : 4. Here we read, “they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” In the latter case he used the article, in the former not. We should probably give the author’s thought in this verse more accurately, were we to write it as follows: “they were all filled with (a) holy spirit, and began to speak with other tongues, as the Spirit gave them utterance.” By ‘holy spirit’ was meant a spirit of enthusiasm and power (see 6 : 5, 8). Thus the author, when thinking of the human *effect* of God’s spiritual presence and activity, wrote ‘holy spirit’, and when thinking of the ultimate *cause*, he wrote ‘the Holy Spirit.’ This very broad difference between the Greek forms is wholly lost in our translation. What we read is not what Luke wrote.

Note 2. *Speaking with ‘tongues’ and with ‘other tongues’*

It seems probable that the author of Acts thought of speaking with ‘tongues’ and speaking with ‘other tongues’ as distinct phenomena. For he regarded the speaking with ‘other tongues’ as a speaking in foreign languages (vss. 6–8), while in the two instances where he mentions speaking with ‘tongues’ (10 : 46; 19 : 6), he does not indicate that he thought of it in this manner. But is there sufficient evidence to justify this distinction? There is (1) Luke’s habit of investigating with care the subjects on which he wrote; (2) his probable acquaintance in Cæsarea or Jerusalem with some who, if they were not present at Pentecost themselves, had heard of it from those who were present;

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and (3) the fitness of a miraculous indication of the universal destiny of the new religion.

These considerations, however, do not appear to be adequate support of the distinction in view of the following facts: (1) In the account of Pentecost there are points not harmonizable with the view that the actual phenomenon was a speaking in foreign languages. Thus it is said that some hearers thought the disciples were full of new wine (vs. 13), but that impression would not have been made by a speaking in a foreign language. It is, however, akin to the impression which Paul said was likely to be made by speaking with 'tongues' (1 Cor. 14: 23). Again, when Peter defended his brethren, he said plainly that the phenomenon which had caused amazement and mocking was the fulfilment of Joel's words, but Joel said nothing about speaking in foreign languages. (2) Not only does the narrative of Luke contain indications that the actual historical event was simply speaking with 'tongues,' that is, ecstatic speech, but a miraculous speaking in foreign languages was not called for or justified by the situation. The people on the ground were Jews, speaking a common language, and if it was necessary to teach them that the Gospel was for all nations it could have been done in words of their own Scriptures. It is noticeable, however, that Peter in his speech said nothing of the universal destination of the Gospel. Again, according to the narrative itself, the miracle of speaking in foreign languages served no great end. The multitude were brought together by the sound of the voices of the disciples, but they were converted by Peter's Aramaic sermon. (3) We know of a phenomenon in the early church called speaking with 'tongues,' which was regarded as manifesting the presence of the Holy Spirit (10: 46; 19: 6; 1 Cor. 12: 10). Of this we are definitely informed that it was *not* speaking in foreign languages (1 Cor. 14.) Now it is easier to suppose that the speaking at Pentecost was speaking with 'tongues,' and so the same phenomenon that we meet at Cæsarea, at Ephesus, and at Corinth, than to suppose that there were two totally different phenomena of speech.

Add to these considerations that of the ease with which the story of speaking with 'other tongues' might have been developed out of the speaking with 'tongues' and the manifest symbolical purpose in such a development, and then the case against the uniqueness of the Pentecostal phenomenon of speaking with tongues should not be considered doubtful.

Note 3. *The Community of Goods at Jerusalem*

Of the so-called 'communism' among the disciples at Jerusalem, in addition to the passage 2: 44-45, further traces are found in 4: 32; 4: 36-37; and 5: 3-4. It appears (1) that it was wholly *voluntary*,

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and (2) that it was only partial, for individuals continued to hold property (see, e.g., 12:12). An external occasion for it existed in the fact that a number of Christian disciples, perhaps most of the one hundred and twenty (1:15), perhaps also some of the Hellenists from afar, were temporarily in Jerusalem, separated from their customary employments and from their homes. How long it continued we do not know, but we hear nothing about it beyond the sixth chapter of Acts. We are not justified in saying that the poverty of saints in Jerusalem in subsequent times (see Rom. 15:26) resulted from this early 'communism.' Poor people in a great city, especially in a great Oriental city, are surely no uncommon phenomenon.

Note 4. *Stephen's Speech*

The speech of Stephen is an arraignment of the Jews rather than an apology for himself. It is an arraignment not of his audience merely, but of preceding generations, even back to the early history of the nation. Its fundamental charge is most clearly uttered in vs. 51. There has been, he says, an age-long opposition to the Holy Spirit, and of that opposition his hearers are guilty.

The speech not only traces this opposition, but also enumerates certain great historical facts which bring it out by contrast,—facts that should have been allowed to guard men from it, and which, being neglected, heightened their guilt. Of these facts the chief are: (a) Abraham, who was spiritually-minded, to whom God spoke on heathen ground, and with whom he made a covenant; (b) God's favor to Joseph in Egypt; (c) his revelation to Moses in Midian and the high honor he gave him throughout the wilderness period; and (d) such teaching of the prophets as that of Is. 66:1-2, that God dwells not in temples made by men's hands. The course of Israelitish opposition to the Spirit is seen: (1) in the hostility of his brothers toward Joseph; (2) in the rejection of Moses by a Hebrew whom he wished to reconcile with his brother; (3) in the lack of obedience to the Law given through Moses; (4) in the long idolatry of the Israelites; and (5) in the unspiritual conception of tabernacle and temple (implied in vss. 47-48).

Note 5. *The Relation of Acts 9:19-25 to Gal. 1:16-18.*

Paul writes in the Epistle to the Galatians that, when God revealed his Son in him, straightway, without conferring with flesh and blood, he went into Arabia, and thence returned to Damascus, then after three years went up to Jerusalem. Of this Arabian sojourn our narrative not only betrays no knowledge, but seems indeed to have no

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room for it. For (1) it appears to imply that Paul did 'confer' with flesh and blood, *i.e.*, have Christian intercourse with fellow-believers, from whom he probably learned much regarding Jesus; (2) it seems to put Paul's preaching in Damascus immediately after his baptism, while according to Galatians and First Corinthians it followed the Arabian sojourn; and (3) it implies that his return to Jerusalem was not very long after his conversion, for the disciples there had not yet heard what had befallen him or how he had preached in Damascus (vss. 26-27).

Perhaps the simplest view to take of the matter is to suppose that Luke was not acquainted with Paul's sojourn in Arabia, and, for that reason, set some details of his story in a wrong perspective. It must not, however, be overlooked that the Epistles confirm the historical character of the main points in the Acts narrative. Thus 2 Cor. 11: 32-33 implies just such a successful activity of Paul in Damascus as Acts 9: 20-22 records. It agrees with Luke also in its account of Paul's escape from Damascus, though not mentioning that it was made possible by the disciples of Paul. Further, the story in Galatians takes Paul from Damascus directly to Jerusalem, as is recorded also in Acts.

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